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Sultani.

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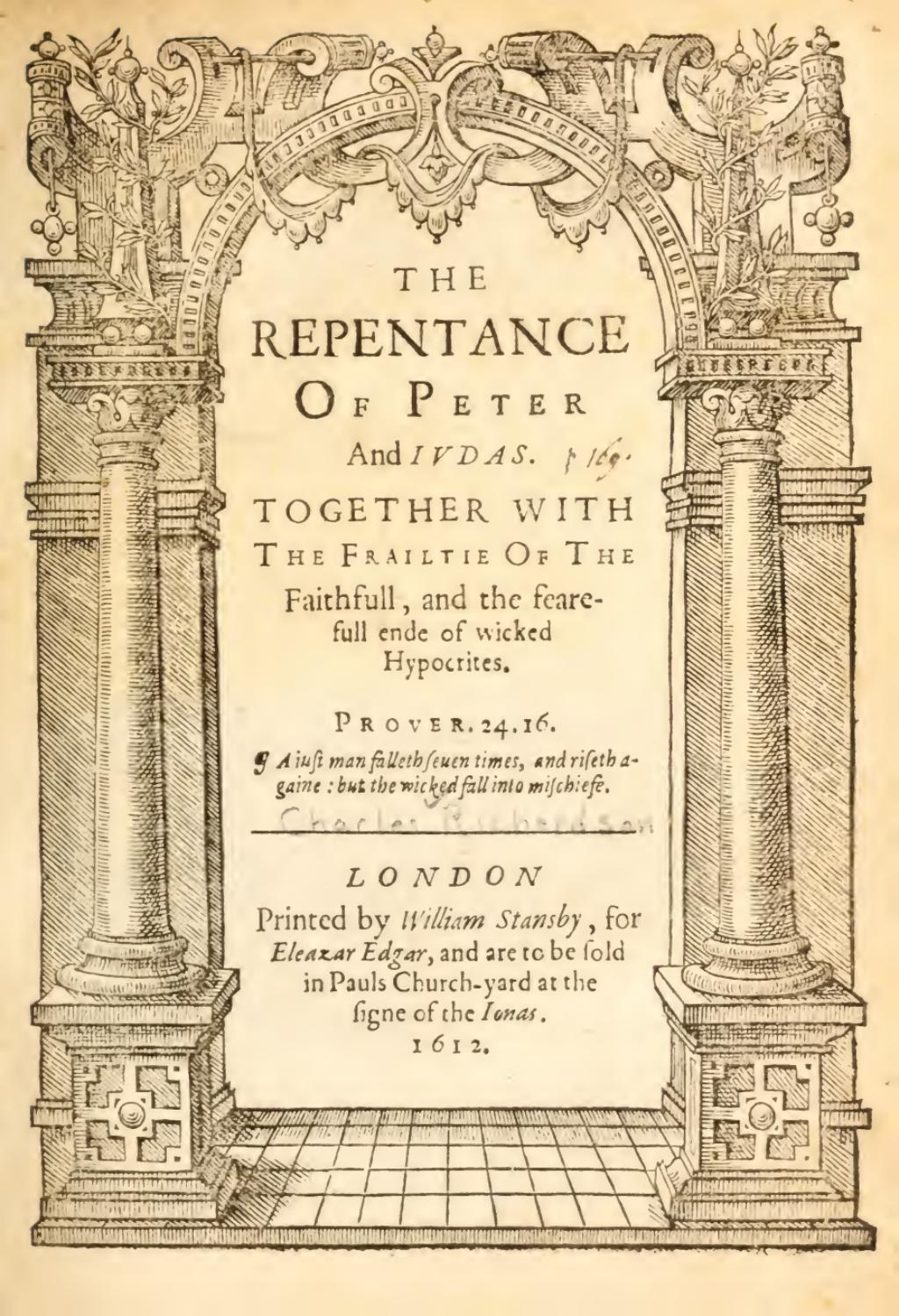
SCC

Section

9209

Number.

1. *Chas. Richardson on 169*
2. *sinnes all occasions of the company of wicked people.*
3. *Wicked people have their servants usually of their own disposition.*
4. *Children are hear in flesh & earthly creatures God leaveth to his flesh.*
5. *Children do not know the pride of security & corruption of man by these means.*
6. *Children may know fallen ones in most ungodly sinnes being left to their flesh.*
7. *Childrens past most sinnes, if are openly & publicly committed.*
8. *We must confess Christ Jesus is his truth as well in time of trouble as in peace.*
9. *A dissemble other religion to faith in Christ is in sight of god to deny him.*
10. *Children are seduced first from temptations of some one in flesh of another.*
11. *A dangerous to be given to. Lymy.*
12. *Wretched into one small sin, & then easily drawne into a greater from a little & another.*
13. *Wretched people gather together to persecute & seduce the rest of the flock, but in grace from God.*
14. *Men begin to take from God his last day of his flesh, but in grace from God.*
15. *Men will not suffer his children to perish in them selves, but endeavour to reclaim them.*
16. *It is our meanes to reclaiming sinnes can doe no good without God, blessing & working in us.*
17. *The whole work of our conception is from God alone who by his spirit beginnes & worketh it.*
18. *Remembrance of ones wrong is a great lust to recover us from our sins.*
19. *When men repent, & truly, carefully avoid all occasions, & may hold remiss in themselves.*
20. *They must not stand to debate in remonstrances of sinnes, but presently proceed to execution.*
21. *The picture of a true penitent person is, to let flemm & flesh go to have them alwaies for sale.*
22. *No outward thing can make one a good Christian, with out inward sincerity of heart. Mat. 27. 13. 14.*
23. *Concupis. person is easly drawne to commit any sinne, though never so horious.*
24. *Le. James 1. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 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THE
REPENTANCE
O F P E T E R
And I U D A S. p 169.
TOGETHER WITH
T H E F R A I L T I E O F T H E
Faithfull, and the feare-
full ende of wicked
Hypocrites.

P R O V E R . 2 4 . 1 6 .

A iust man falleth seuen times, and riseth againe : but the wicked fall into mischiefe.

Charles Richardson.

L O N D O N

Printed by William Stansby, for
Eleazar Edgar, and are to be sold
in Pauls Church-yard at the
signe of the Ionas.

1612.

A very faint, light blue watermark-style illustration of a classical building with four columns and a triangular pediment occupies the background of the page.

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TO THE VERTVOVS
AND RELIGIOVS LADIE, THE
LADIE MILDRED SAVNDERSON,
WIFE TO THE HONOURED SIR
NICHOLAS SAVNDERSON, *Knight Baronet,*
encrease of grace in this life, and eternall
*glorie in the life to
come.*



O O D M A D A M E,
there is such a satietie,
if not a surfeit of books
at this day, that it
may bee thought as
superfluous to publish
any new worke, as to
carrie timber to the
Wood, or water to
the Sea. In which re-
spect, I had neuer presumed to set pen to paper, but
only that I haue long desired, to giue your Ladiship
some testimonie of my thankfull heart, for the fa-
uours I haue receiued at your hands. And though
I know, that as *Plinic* said of *Traian* the Emperour,

you are most sparing in prizing and valuing the benefits you bestow, because you giue them freely and put them not out to vsurie: yet if I should dissemble them, I might iustly be condemned of grosse ingratitude. I acknowledge you haue opened euen the fountaine of your good opinion to me, which hath flowed as it were with a full stremme of pietie: and so many waies hath your vertue refreshed and relieved me, that I may truly say, as once *Furnius* said to *Cæsar*, I shall liue and die vnthankefull. For when I haue done all I can, I cannot sufficiently conceiue the thanks which you deserue. I am bold therefore, to present these poore fruits of my labours vnto your Ladiship, to be a publike witnesse and pledge to all posteritie of my dutifull affection towards you. And though this paper-gift bee too base a recompense for your vndeserued fauour; Yet it being the best which my pouertie can afforde, I doubt not, but according to your milde disposition, you will accept of it: respecting rather the affection of the giuer, then the worth of the gift, for if I were able to giue more I would performe it. I am not ignorant, that in publishing these my weake Meditations, I shall expose my selfe to a thousand censures of curious and carping Readers: but I had rather be taxed of rashnesse in this behalfe, then iustly blamed for want of dutie. How meane soever they be, if they may any way benefit the Church of God; especially, if they may be any small meanes, to further your godly endeauours in the way of Christianitie, and to build you vp towards the Kingdome of Heauen; I shall gaine that which I most desire. And thus,

Epistle Dedicatore.

thus I commend your Ladiship to God and to the Word of his grace: beseeching him, that whatsoeuer good beginnings hee hath wrought in you, hee will perfite the same, vntill the comming of *Iesus Christ*, that your last worldly day may be your assured entrance to cuerlasting glorie.

(* *)

*Your Ladiships in all Christian
duties obliged.*

CHARLES RICHARDSON.

maillot de bain gris tendre
- beige



To the Reader, Knowledge, Faith, and Holinesse, the beginning of life Eternall.

IT is charitie to feede with the bread of this life. It is more to feede with the Bread of life: because the first nourisheth the mortall flesh; and the other the immortall soule. Therefore bread, bee it neuer so common, looseth not its goodnesse and Books of diuine learning, are not lesse valuable, because they are more plentifull. It is profitable to write many Bookes of one subiect, in the vnitie of Faith and varietie of stile. For in Scripture the law it selfe was many times and many wayes uttered: and examples of one kind are often remembred to diuers purposes; which caused S. Paul to write. Brethren let it not bee grieuous unto you to heare the same things againe. As our Sauiour put Peter and Iudas into one Barke, so the Author of this worke hath put them both in one Booke. And for the same cause that Christ preserued together a good and euill Apostle, hath this skilfull workman, compiled together good and euill Repentance. Wherein example yeelding precepts, teacheth better then precepts: that you may see that verified. Two shal be in one house, one shal be received the other refused.

It is a fauour in the question of right and wrong, to say and shew, what is right only, and not to declare the wrong,

or

To the Reader.

or to manifest what is wrong, only the one cannot demonstrate the right. But Almighty God and his Ministers, doe not onely shew the one but teach the other: especially in this doctrine of Repentance, without the knowledge whereof all knowledge in the minde is but like a dreame, and all paines but the washing of the Moore. Onely the true penitent when he awaketh shall be satisfied with the Image of God, which made Otho the Emperour to cause his kitchin-boyes to tred upon his necke, Et vilissimam dei creaturam conculcare, and trample upon him the vilest creature of God. The penitent man hath but seuen steps to heauen, which are shewed out in the seuen penitentiall Psalms, the conscience and shame of sinne, the feare of punishment, the sorrow for the offence, the desire of amendment, the firme beliefe of pardon, the mistrust of his strength, the longing after heauen, with the apprehension of Iesus Christ the way vnto it. Hee that doth these things shall never faile. But let me say of these treatises as the Angells said to Cornelius, Simon Peter is at Ioppe, send for him, he shall shew thee what thou shalt doe. This Booke in the sorrow of Peter, shall teach thee to repent exemplarily, and by the example of Iudas to dread hypocrisie the way to desperation. Farewell,

EDW. TOPSELL.



THE
REPENTANCE
OF PETER AND
IVDA S.

M A T T. 26. V E R. 69. 70.

69 Peter sate without in the Hall, and a maide came to him, saying, Thou also wast with Iesuſ of Galile.

70 But he denied before them all, ſaying, I wote not what thouſayſt, &c. To the end of the Chapter.



N this Chapter and the next that followeth, the Holy Euangelist doth at large ſet out the History of the paſſion and ſuffering of our Sauiour Christ, together with all the circumſtances and ſeverall partes thereof.

Now in these words the course of the Hi-

ſtory is interrupted, to inserfe a briefe narration of the fall and repentance of the Apostle Peter: which was ne-

Verse 34.

cessarily done, that the truth of that which Christ had foretold him, namely that before the cocke crow, he should denie him thrice, might appeare.

It is worthy to bee obserued, that all the foure Euangelists doe diligently describe this Story of Peters fall. Manie things there are, which some one of the Euangelists doe make mention of, which are omitted by all the rest. But here, as if they had taken consent, they all leauue this registred to all posterite. Shall we thinke, that they are delighted in blasing and publishing this horrible and shamefull fault of their fellow Apostle? Indeed carnall men loue to rippe vp other mens vices, either to satisfie their owne enuie and malice, whereby they are moued to disgrace and defame their brethren: or to commend their own righteousness and holinesse aboue other men, as the proud Pharisie dealt with the poore Publican. But farre be it from vs to imagine, that so holy men, being inspired, and, as it were, led by the Holy Ghost, should be carried either with enuie or arrogancie in this case. But as their heart and pen was guided by the Lord in the rest of the Scripture: so no doubt they were also directed in this particular, and that for the publique benefit and great good of the whole Church. For as *Whatsoever things are written, they are written for our learning*: so this narration is richly furnished with many excellent and heauenly instructions for our vse. For first of all, it hath pleased the Lord in Saint Peter, the chiefe of the Apostles, to giue vs a memorable example of the frailtie and weakness of mans strength, if he bee left never so little to himselfe. Secondly we may see in it the beginning and progresse of sinne, how being yeelded to at the first, by degrees it commeth to the height. Thirdly wee may behold as in a glasse, the great loue of God towardeis his children, who will not suffer them to perish in their sinnes, nor cast them off when they fall, but mercifully putteth vnder his hand, as David saith. Last of all, wee haue here a liuely patterne of true and sound repentance, for our direction

Luke 18.11.
2.Tim.3.16.
2.Pet.1.21.

Rom.15.4.

Psal.37.24.

rection in the like case. All which are most necessarie to be knowne, and therefore the Holy Ghost would haue the Story related by all the Euangelists. As then it hath pleased the Lord to vse such diligence in setting it down: so let vs vse the like diligence in attending to it for our benefit and edification, And that we may proceed orderly in the handling thereof, let vs consider.

Two ge- nerall partes.	1. His falwhere	1. The occasion of it.	1. The place, the high Priestes Hall. 2. The Persons.	1. A maide. ver.69.
				2. Another maide. v.71. 3. The standers by. v.73
2. His finne it selfe.	1. Propounded, he denied. 2. Amplified.	1. By the maner, openly, Before them all. v.70. 2. By the degrees of it.	1. A bare ae- niall, or a dis- sembling. &c. 70. 2. An Oath. ver.72. 3. An impre- catio, he cur- sed himself, if euer he knew Christ. v.74.	1. By the maner, openly, Before them all. v.70. 2. An Oath. ver.72. 3. An impre- catio, he cur- sed himself, if euer he knew Christ. v.74.

2. His Repentance, whereof afterward.

Peter sat without &c.) It was a dutie of pietie in the Apostle Peter, to follow his Master to this place; and a great argument of his loue towardes him, aboue all his fellowes For it is said before in this Chapter, that how- verse 58. soeuer Peter followed a farre off, yet hee came after to the high Priestes hall and went in, and sat with the seruants to see the end. It was an honest affection in him, that he did not hide himselfe, as the other Disciples did, Who all for- verse 56. sooke their Master and fled: but did earnestly desire to see what the issue would bee, and what would become of Christ. All this, I say, was commendable in the Apostle.

But because our Sauiour had forewarned him of the weaknesse of his nature, and had plainly told him, that *before the cocke crowe he should denie him thrice*: he should rather haue kept himselfe close in some secret place, then thus to offer and expose himselfe to temptation, and to the occasions of sinne. He could not but know that every body would obserue and take notice of him aboue all the rest, because he had bin such a tickler in his Masters quarrell, and had cut off one of their eares with his fword, that came to apprehend him. And besides, he had alwayes accompanied his Master whethersoever he went and therefore there was no hope, that he should escape vndeynowne.

Doct. I.

We must carefully auoide all occasions of sinne.

From hence then wee learne for our first instruction, that he that would preserue himselfe from sin, must carefully auoide all the occasions thereof. It is a true saying, *He that would no euill doe; must doe nothing that belongs thereto*. The occasion in every thing is a great matter. The occasion of good preuaileth much to draw men to good, and the occasion of euill, to drawe them to euill, euen when before the occasion bee offered, there is no great desire to either of them. But especially occasions to euill are most forcible. The reason is, first, because of our selues we are so prone to euill. Our nature is like drie wood, which is apt to kindle, as soone as euer fire is put to it. So giue a man the least occasion, and presently he yeeldeth to sinne. There is no speedier coniunction of fire and gunpowder, or of fire and tow, or tinder, or any other such combustible thing, then theris between our corrupt nature and sinne vpon the least occasion, vnellesse the grace of God doe preuent it. There needeth no Deuill to tempt vs; let but any occasion be offered, and we straight way become tempters to our selues. It is a true saying, *No man is burt but by himselfe*. The Diuell, and all the Diuels in hell could not preuaile against vs, if our owne hartes, by yeelding to euery occasion of sin, did not betray vs. And this is that which the Apostle

Nemo leditur nisi a se.

Nihil mibi contrarium est, nisi ego ipse. Meum est quicquid mibi potere potest.
Bern. Med. c. II.

Iames.

James saith, *Euery man is tempted, when hee is drawne a-* Jam.1.14.

way, and entised by his owne concupisance. Wee harbour a secret enemy in our owne bosomes, without which wee could not so easily be ouercome. As wee see in our Saviour Christ, who saith of himselfe, that the Prince of this world came to him but he found nothing in him. The Diuell tempted and assaulted him with might and maine, but because there was no corruption in his nature to worke vpon, he could not preuaile. Yea holy Job, against whom Heauen and earth might seeme to conspire so long as he hurt not himselfe by impatency, hee was not hurt by all his afflictions, but rather became more famous thereby, being set forth as a patterne of patience to all posterity. So would it be with vs, were it not that we are as ready

Iohn 14.30.

Diabolus plus confidit in adiutorio carnis, quoniam magis no-

cet domesticus hostis. Illa vero ad subuersione

ream, cum illo sedus inquit Bern.

Med. cap.15.

Iam.5.11.

to lay hold vpon euery occasion of sin, as the Diuel or the world is to offer the same vnto vs. The truth of this point appeareth in many examples in the Scriptures. Euah the Gene.3.6.

Mother of vs all, had no sooner an occasion of sin offered her, by the beholding the fairenesse of the forbidden fruit, but presently shee consented to the suggestions of the Serpent. Neither did this corruption rest in her; but it hath likewise ouerspread all her posteritie.

Gene.6.2.

When the sonnes of God saw the daughters of men that they were faire, they tooke themselues wines of all that they liked: Iosephs Gene.39.6.7.

Mistress no sooner cast her eyes vpon Ioseph and sawe that he was a faire person, and welfauoured, but straight

Gene.34.1.2.

shee intised him to commit folly with her. VVhen Dinah the daughter of Iacob, in a curious humour, beganne to walke out to see the daughters of that countrie: though

it is like shee went not with any such purpose, yet occasion being offered, she lost her virginitie. VVhen Achan

10th.7.21.

sawe in the spoile a goodly Babylonish garment, and two hundred shekels of siluer, and a wedge of gold of fifty shekels waight, presently he coueted them, and tooke them.

Yea David a man otherwise after Gods owne heart, as soone as euer he saw Bathsheba washing her selfe, by and

1.Sam.13.14.

2.Sam.11.2.3.4

Diabolus dum
decipere quen-
quam querit,
prius naturam
vniuersitatem
tendit. & inde se
applicat, unde
hominem aptum
ad peccatum in-
spicerit. Bern. de
ordine vite.

Vse. I.

Job.31.18

Eccle.9.4.5.

8.

II.

Gene.39.10.

by lusted after her, sent for her, and lay with her. So violent is mans corrupt nature in apprehending euery occasion that may drawe him to sinne. Againe another reason hereof is this, because the Deuill is so ready to watch euery occasion, and whensoeuer hee feeth vs any whit inclining, there he taketh aduantage, and bentheth all his force against vs.

This Doctrine serueth first for admonition I. that wee be carefull in performing this dutie. As the Marriner is carefull to auoide all the rockes and sandes which might be occasion of shipwracke: so should wee with like care and diligence auoide all the occasions of sinne. To this end, we must examine our selues to what sinnes we are most addicted, and what haue beene the occasions, whereby we haue beene prouoked to the committing thereof: and when we haue found them out, wee must shunne them as wee would doe a Serpent. To giue instance in some particulars. If any man be giuen to whoredoine, he must follow the practise of *Job*; *VVho made a conenant with his eyes, that he would not looke vpon a maide.* To which purpose the sonne of Sirach giueth good counsell. *Use not saith hee, the companie of a woman that is a dancer, least thou bee taken by her craftiness. Gaze not vpon a maide, that thou fall not by that that is precious in her.* And a little further. *Turne away thine eyes from a beautifull woman, and looke not vpon others beaute: for many haue perished by the beautie of women.* And againe, *Sit not at all with an other mans wife (namely, without warrant, either from thy generall or particular calling) neither banket with her, least thine heart encline unto her, and so through thy desire fall into destruction.* The feare of this danger, made *Joseph* so carefull as hee was, who knowing the lewde minde of his Mistris would not onely not consent to lye with her, but not so much, as to be *in her companie.* But because many times it is hard to rule the eye, but it will be *full of adulterie*, as the Apostle

file Peter saith, and will cause a man to looke upon a woman to lust after her: therefore, besides all a mans owne endeauour, he must earnestly pray vnto God, as David did, Turne away mine eyes from beholding vanitie. If a man bee inclined to drunkennesse, hee must follow the aduice of Salomon, Looke not vpon the wine when it is red, and when it sheweth his colour in the cup; hee that knoweth the weaknesse of his braine, and how easily he is ouertaken, hee should vtterly abstaine from strong drinke. Better were it for him to drinke water all his life, then to fall into so filthy a sinne. The Prophet Isaiah pronounceth a heauie woe vpon all such, as rise up early to follow drunkennesse, and continue till night, that the wine doe inflame them, that is, such as are not carefull to auoide the occasions of this sinne. So likewise, if a man bee inclined to swearing, or to any other abuse of the tongue, because, as Salomon saith, in many wordes there cannot want iniquitie, he must doe as David did in the like case, euentake heed to his wayes, and keepe his mouth bridled, that he may not sinne with his tongue. But because the tongue, though it bee but a little member; yet it is an unruly euill, and can hardly bee tamed by the industry of man: therefore, hee must pray with David, Set a watch, O Lord, before my mouth; and keepe the doore of my lips. The like may be said of anger and all other sinnes whatsoeuer.

2 That wee watch continually ouer our harts in regard they are so prone and so easily drawne to sinne. Keepe thine heart with all diligence saith Salomon; wee should watch and ward ouer our heartes, more then any treasure in the world. And it is the exhortation of the Apostle: Take heed, brethren, least there be at any time in any of you an euill and an unbeléeuing heart, to depart away from the living God. Wee must at all times haue especiall regard to the heart, or els wee cannot stand. So also the Apostle Peter, Be sober, saith he, and Watch. And though a man bee otherwise neuer so sober, yet if hee doe not watch

2. Pet. 2.14.
Matth. 5.28.

Psal. 119.37.

Prov. 23.31.

Isa. 5.11.

Prov. 10.19.

Psal. 39.1.

Iam. 3.5.8.

Psal. 141.3.

Vse. 2.

Prov. 4.23.

Heb. 3.12.

1. Pet. 5.8. & 4.7

watch against the occasions of sinne , hee is easilly ouercome. And it was the charge which our Sauiour gaue his Disciples, *Watch and pray that yee enter not into temptation.* As the Taylour, watcheth ouer the prisoner, for whose escape hee is to answere : so must wee watch ouer the corruptions of our owne heartes. We must takē notice of our proneness to sinne in euery part of the body and faculty of the soule , and giue diligent heed that it breake not out, to the dishonour of God , and offence of our brethren. For want of this care many of Gods children haue beene ouertaken with grieuous sinnes. As we haue a fearefull example in *Iudah* , who going forth about a lawfull and honest businesse , namely to see his sheepshearers ; and intending no euill , yet meeting with an occasion , because his heart was not guarded , hee defiled himselfe in a very vile and filthy manner. Yea manie times even in those things which wee knowe to bee euill , and whereof we are conuicted in our owne consciences , wee are so blinded for want of this care, that we rush into them. As the Marriner knoweth all the dangerous shelues and straites in the Sea, yet many times for want of present heed, he rusheth vpon them and suffereth shipwracke.

Vse.3.

Secondly, this Doctrine serueth for the reproofe of all those, that are so farre from auoiding the occasions of sinne , as that they rather seeke them , and follow after them. Neuer rauenous beast did more eagerly pursue the pray , nor hungry fish more greedily follow the bait , then they doe hunt after occasions of sinne : *running into all excesse of ryot and working all uncleanesse, euен with greediness* , as the Apostle saith. What madnesse is this for a man thus to expose himselfe vnto danger , as if the flesh were not prone enough of it selfe vnto that which is euill? There is no man wil bring a great deale of drie straw, into an house where fire is, and leaue it there, vnlesse hee meane to fire the house. So no man will wilfully

1.Pet.4.4.

Ephes.4.19.

fully rush vpon the occasions of sinne, but hee that is carelesse of his soule. *Blessed is the man*, saith *Salomon*, *that feareth alway*, but he that hardneth his heart shall fall into euill. And it is a good speech of *Ecclesiasticus*, *Hee* *Ecclesiast.3.37.* *that loneth danger shall perish in it*. It is in vaine for men in this case to boast of their owne strength ; For as wee see by experience ; that a weake man that is alwayes out of gunshot, is likely to liue longer then a strong man that is euer in the middest of the pikes : so a weake Christian, that by all good meanes guardeth himselfe from occasions of euill, is more like to bee preserued from sinne, then hee that presuming of his owne strength, is carelesse of danger, and therefore shunneth no prouocations whereby he may be ouercome.

In the Hall.] This action of Peter in it selfe was not simplic euill. For howsocuer hee was among the profane seruants of the high priests, yet he had nothing to doe with them ; there was no societie at all betweene them : yea the end of his being there, was farre different from theirs. For they were there to doe seruice to the high Priest, in abusing and disgracing of our Sauiour Christ : but hee was there, as hath beene said, in an honest affection to his Master to see what would become of him. But though the occasion of his being in this place was honest, and the end good : yet the very place it selfe, and the companie is hurtfull to him, and ministreth diuerse occasions and temptations of sinne. Hee had preserued himselfe from this fearefull fall, if hee had fledde with the rest of his fellowes, and hidden himselfe as they did. *Job.18.18.* But when once he was bold to enter into the Hall of the wicked high Priest, though hee did it not with any purpose to denie his Master, yet there he met with temptations, wherby he was ouercome. He sate among the profane persons by the fire to warme himselfe : but it had beene better for him to haue frozen with colde, rather then to indanger himselfe in this manner.

Dcl. 2.

We must shun
the company
of wicked men.

Mat. 16.16.

Pro. 4.14.

15.

Noluit non Deus
negligenter au-
dire quod tam
diligenter studiuit
enarrare. Si e-
nim nec folium
de arbore sine
causa; nec vnu
ex passeribus sine
Patre caelesti ca-
de super terram,
putem ego de ore
Sancti Euange-
listae super fluum
desuere verbū?Bern. super
Euang. Missis est
Homil. cap. I.

Act. 2.40.

Pro. 9.6.

Psal. 15.4.

Psal. 26.4.

5.

A. 1.

Iam. 4.4.

Exod. 20.5.

This example doth teach vs, not to sorte our selues, nor to conuerse with wicked men euen in things otherwise not vnlawfull, least by their familiarity wee bee drawne to sinne. This Apostle Peter, who whiles he was in the companie of his fellow Disciples, did confess *Christ Iesus to be the sonne of God, and our redeemer*, now ioyning himselfe with these prophane and lewd persons, is brought in shamefull manner to denie him. For this cause the holy Ghost presseth this dutie in so many places of the Scripture. It is the exhortation of *Salomon*, *Enternot into the way of the wicked, and walke not in the way of euill men. Auoide it, and goe not by it; turne from it, and passe by.* Where we see, the holy Ghost cannot satisfie himselfe in vrging this dutie. We may not thinke that this is any idle repetition, to set downe one precept in so many wordes. No, it were blasphemie to imagine an idle fillable to be in the Scriptures. It is set downe therefore to teach vs, that the duty is of great moment, and chiefly to bee regarded of vs. Yea this Apostle, labouiring to confirme the new *Convertis*, amongst many other exhortations, he vrgeth this with great vehemency, *Sane your selues from this froward generation.* Imploying, that the performance of this dutie, was as much as their soules were worth. Which *Salomon* also insinuateth in another place, saying, *Forsake the wicked, and yee shall live.* And *Dauid* maketh it a marke of a true member of the Church, that *in his eyes a vile person is contemned.* And his owne practise was answerable hereunto, as himselfe testifieth, *I haue not faith hee, haunted with vaine persons, neither kept company with the dissemblers. I haue hated the assemblie of the euill, and haue not companied with the wicked.*

And great reason is there, why all the children of God should be carefull to perorme this duty; for first, all wicked men are Gods enemies. As St. *Iames* saith, *whosoever will be a friend of the world (as all vngodly persons are)*

are) maketh himselfe the enemie of God. Yea they hate God and his seruice and worship, as the Lord himselfe saith. And therefore how can they that professe themselves to be the children of God, hold any familiarity with them? It were treason in a subiect, to liue in friendship with one that is a professed enemie to the King. Much more is it treason in the subiects of the King of heauen, to haue society with those that are deadly enemies to his maiestie. And therefore, when *Iehoshaphat*, otherwife a good King, would ioyne in league with *Abah a* wicked wretch, *Iehu* the sonne of *Hanani* the seer, welcomed him home with this salutation. *WVoudest thou helpe the wicked, and loue them that hate the Lord?*

2 Chron. 19.2.

2. They are odious to God, as they hate him, so he hates them, as *David* saith, *Thou hatest all them that worke iniquity.* Now we should all be perfitt, as our Father which is in heauen is perfitt. *And we shoulde shew forth the vertues of him that hath called vs out of darknesse into his maruelous light.* This therefore being a vertue in the Lord, wee should labour to imitate it. As the Lord commendeth the Church of *Ephesus* for it. *Thou hatest, saith he, the workes of the Nicolaitans, which I also hate.* And this doth *David* professe of himself. *I hate the workes of them that fal away.*

Psal. 5.5.
Mat. 5.43.

1 Pet. 2.9.

Where by the way, hee teacheth vs, how our hatred must be qualified: namely, that wee must not hate the persons, but the workes of wicked men. For as for their persons, they are the creatures of God, yea and our owne flesh, as the Prophet saith: And for a man to hate his owne flesh, it is vnnaturall. But their vices and sinnes we

Apoc. 2.6.

Psal. 101.3.

are to hate, euen with a deadly and a perfitt hatred. 3. They are the Deuils weapons, wherby he doth more prouale with Gods children, then by any other meanes. Other occasions are dumbe and cannot plead for themselves, but by our own tongues: But these will be impertunate suiters to drawe vs to sin: And therefore, they may be well called euen the Deuills strength without

Isa. 58.7.

Ephes. 5.29.

Psal. 139.21,28.

whose helpe his assaults are but weake. But then are they most powerfull, when they are of our kindred, or such as we loue & fauour, then especially if they be wittie, they are most pernitious, ² for whiles with their witte they make vs merry, their words, as *Salomon* saith of the flatterer, *goe downe into the bowels of the belly*, and fill euuen the inward parts with deadly poyson. 4. Their company is dangerous. For the wrath of God hangeth ouer the head of all wicked and vngodly men, as *David* saith; *Cursed are they that doe erre from thy commandements*. And therefore if we conuerse with them, there is danger that we should be enwrapped in their punishments, when the wrath of God breaketh out against them. As *Salomon* threatneth.

Pr. 8.13.20.

Gen. 13.10.11.12

13.

& 14.12.

& 19.16.

Num. 16.26.

Apoc. 18.4.

*Qui iunguntur
in culpa, non se-
perantur in pe-
na. Cyprian. lib. 1*

Epist. 4.

*Euseb. eccl. hist.
lib. 4. cap. 14.*

The companion of fooles shall be afflited. And so wee see it fell out with *Lot*, who by the fruitfulnesse of the place, being drawne to liue in *Sodome*, where the men were wicked, and exceeding sinners against the Lord, when they were taken prisoners, he was taken prisoner with them. And had not the Lord beene mercifull vnto him, he had perished in the generall ouerthrow of the citty. And therefore, when the Lord was about to destroy *Corah* and his company for their rebellion, *Moses* chargeth all the congregation, *to depart from the tents of those wicked men, and to touch nothing of theirs, least they perish in all their sinnes.* And it was the voyce of God from heauen concerning *Babilon*, *Goe out of her my people, that ye be not partakers in her sinnes, and that ye receive not of her plagues.* Hence was it, that the Apostle *John* comming into a bath at *Ephesus* to wash himselfe, and finding there unlooked for, *Cerinthus* that wicked heretike, straight way leapt backe, and departed vnwashed, saying to those that were with him; *Let vs flee from hence, least the bath fall upon our heads, wherein this enemy of Gods truthe is washed.* 5. Their company is contagious, and there is great danger to be infected by them, wicked men for the most part hold the old rule, *The more the merrier.* And therefore, as,

Salomon

Salomon saith, they will entise and draw on others to come with them, and to cast in their lot &c. As it is the Deuils desire to make many partakers of his owne damnation : so his instruments haue the same affection. They that are bad would make the good bad also, that they maybe like themselues. As (they say) he that hath the plague running on him, hath a desire to infect others : so he that is infected with any vice, laboureth to make others as bad as himselfe. As we see in drunkards, and swearers, and such like, they loue none but such as will swill and drinke, and sweare and swagger with them. And as wee haue heard before, the danger in this case is the greater, because of our selues we are * all so apt and prone to sin we are all of vs too apt schollersto learne that that is naught. As the Painter with a light hand, and running pencill, can expresse the wrinckles, & warts, & moles in the face; but not so easily the face it selfe : sowe are hardly brought to follow the vertues of our friends, if any be; but for their vices we imitate them without any labour. It is with vs in this case, as with one that hath beene long weakened with sickenesse : that as he can hardly come abroad, but he taketh some cold, and is the worse for it : so it is as hard for vs to come into lewd company, and receiue no hurt. If they cannot cause vs wittingly to yeeld to sinne, yet they will giue vs some staine at vnawares. And therefore, Salomon giueth vs good counsell: *Make no friendship with an angry man, neither goe with the furious man, least thou learne his waies, &c.* The like may be said of all other sins. And Bernard hath a good saying to this purpose. It is as hard for a man to preferue his goodnesse, in the middest of euill men; as it is hard to keepe his health, in the middest of serpents. For there is a secret poyson both in their words and deeds, which fretteth and infecteth whomsoever it touceth: as the Apostle speaketh of *Hymeneus and Philetus*. Hence is it, that by reason of the manifold sinnes that beare sway, the Apostle saith, the times are perilous

Pro.10.11.14.
Non ego hoc se-
culum moribus,
quibus sit. Malus
bonum malum
esse vult, ut sit
sui similis. Plant.
Trium.

* Dociles imi-
tantur pribus
& prauis omnes
sumus. Iuuen.

Sat.14.
Ad deteriora fa-
ciles sumus. Sen.
Epist.97.

Seneca, Epist. 7.
Si quis magistrū
capit improbum,
ip'um animum
egrotum ad de-
teriorē partem
plārūmque appli-
cat. Terent. And.
Pro 22.24.25.
Non tutā tibi
tua bonitas ob-
seſſa malis, non
magis quam fa-
mitas vicino ser-
pente, de confid.
ad Eg. lib. 40.

2 Tim.3.1.2.3. times, such as it should be hard for a man to keepe faith &
 * Aliquid mali a good conscience in them. It is a true prouerbe, * *Much*
 propter vicinum *euill comes by an ill neighbour.* He that dwelleth by a man
 malum. that haleth shall learne to limpe of him. He that liueth
 Eras. adag. daily among them that stammer, shall in time learne to
 Eras. de lingua. stut like them. And he that is much conuersant with them
 Dum spectant that haue bleare eyes, is in danger to catch the disease
 les oculi leduntur & ipsi. himselfe: So he that is familiar with wicked men, will in
 Ouid. de remed. time become as bad as they. ² Let a man liue with a base
 a Hærebit tib: a- couetous person, & couetousnesse will strik vnto him. Let
 uaritia quan- him keep company with whore-masters, and it will set his
 dia auaro fordi- lusts on fire. And as *Ecclesiasticus* saith, *He that is familiar*
 doq; conuixeris. *with the proud, shall be like unto him.* As it is hard for a
 Incendent libidi- man to goe into a mill, and not to haue some meale sickle
 nes tuae adulte- on his cloathes; or to touch pitch and not be defiled with it;
 rorum sodal-tia. or to walke much in the Sunne and not to be tanned and
 Sen. Ep.104. sunne-burnt; or to take fire in his bosome, and his cloathes
 Eccles.13.1. not be burnt; or to goe into a pest-house, and not take in-
 Eccles.13.1. fection: so it is as hard for a man to come into lewd and
 Pro.6.27. profane company, and not be tainted with some vice or
 other. For this cause the Lord gaue such straight charge to
 the people of *Israel*, that they should haue no dealing
 Exod.23.32.33. with the inhabitants of the land of *Canaan*, *Thou shalt*
 Ex.34.12. *make no couenant with them, nor with their Gods. Neither*
 15.16. *shall they dwell in thy land, least they make thee sinne against*
 Deut 7.2. *me. And againe, Take heed to thy selfe, that thou make no*
 3. *compact with the inhabitants of the land, whither thou goest,*
 4. *least they be the cause of ruine among you. Least when they go*
 a whoring after their Gods, *some man call thee, and thou goe*
 a whoring also. And againe, *Thou shalt make no couenant*
 Psal.106.35.36. *with them: Neither shalt thou make mariages with them,*
neither give thy daughter to his sonne, nor take his daughter
to thy sonne. For they will cause thy sonne to turne away from
me, and to serue other Gods: And how true this was, the
event made it manifest. For they neglecting this strict
cominadment of God, were mingled among the heathen,
and

and learned their workes: And serued their Idoles, which were their ruine, as *David* saith. And we haue too much prooef of this, even in our owne experience. For as wee see the riuers, which otherwise of themselues are sweet & fresh, yet when they runne into the sea, become salt: so many young men and women, who in their young yeeres whiles they were kept in by good education, were of great towardnesse and good hope: afterwards falling into ill company, haue bin corrupted & grown most dissolute. And indeed a man though otherwise well affected: yet when hee shall liue in such places, where hee shall never heare good word, but swearing and lasciuious speaking &c; never see any good example, but open contempt of godlinesse, and all vile practises that may be; by little and little it quelleth his hatred of these things, and maketh them seeme lesse offensiuе to him. For as a burning firebrand, if it be cast into the snow, wil soone be extinguished: so even a great measure of zeale will soone be quenched among wicked company. Yea it will come to passe, that when men haue past the day in vanity and foolish delights (such as euill companions will continually suggest,) they shall be altogether vnsitte, with any reverence, either to pray or reade, or performe any other good dutie. And therefore *David*, as it were in a holy indignation, chideth wicked persons away from him. *Away from me ye wicked: for I will keepe the commandments of my God.* Insinuating that he could not set himselfe to the performance of any holy duty, with that seruency he ought, as long as such lewd companions were about him. And knowing his owne weakenesse in this case, he prayeth earnestly, *incline not mine heart to euill, that I should commit wicked workes with men that worke iniquity, &c.* So that to conclude this point, we may say of frequenting ill company, as they were wont to say in a common prouerbe in *England* of going to *Rome*, he that goeth to *Rome* once seeth a wicked man; he that goeth twice, learneth to know him, hee that.

Psal.119.115.

Psal.141.4

Wilct. synop-
controuer.4.
quest.10 part.9.

that goeth the third time, bringeth him home with him.

Last of all, if it doth fall out, that we be not infected by conuersing with wicked persons (which is almost impossible, without a great measure of Gods grace) yet if there be any sparke of true goodnesse in vs, wee cannot chuse but be grieved aboue measure with their vngodly practise and sinnefull courses. As it is said of *Lot*, who though by the grace of God he was preserued from contagion in the middest of *Sodome*, which was as it were a pitch-barrell, euen a sincke of sinne: yet *his righteous soule was vexed* (as though he had beeene vpon the racke (for so much the word signifieth) *with the uncleanely conuersation of the wicked and in seeing and hearing their unlawfull deedes*. And this was it that made *David* bemoane his estate, when he was banished from his country, and constrained for the safetey of his life, to abide among vncircumcised people: *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar*. In like manner the Prophet *Isaiah* cryed out as it were in great passion, *Woe is me: for I am undone, because I dwell in the middest of a people of polluted lips*. So great a grieve is it to the children of God, to be in such places, where their eyes shall behold nothing but Gods dishonour, and their eares shall be continually beaten with blasphemous speeches against God and all goodnesse.

Vse.1.

And therefore to make vse of this doctrine, it serueth first to admonish vs to take heed to our selues in this respect. If Phisitians gaue counsell, that they that would preserue the health of their bodies, should haue a care to liue amongt sound and healthfull persons, and should auoid the societie of them that are subiect to contagious diseases: much more should we be carefull to shunne all familiarity with those that are wicked, if we would preserue the health of our soules, because the diseases of the soule doe spread sooner, and infect worse, then the diseases of the body. And therefore whensocuer we are in danger this

2.Pet.2.7.8.
et Ceteris
Beraibid.

Psa.120.5.

Isa.6.5.

Eras. de lingua.

this way, ² the best remedie is euen to take vs to our heeles and run away as fast as we can: when a mans house is on fire, euen gouty and lame persons finde their legges. If a serpent doe but hisse, how fast doth euery man runne away? when wee come by a noysome lake, that sendeth out venomous exhalations, we stoppe our noses, and hast away as fast as our feet can carry vs. Much more shold we make haste to escape from lewd company, because these things cannot be so dangerous to the body, as it is to the soule. As in time of the pestilence, we would be loath to sit with a man that hath the plague running vpon him, for feare of infection. So wee should be as loath to conuerse with a wicked man, because his company is more contagious. The time was, when as in the purer ages of the Church, such was the zeale of Gods children, that they would not so much as in words haue any communion with vngodly persons. To this purpose it is recorded of *Polycarpus*, who was St. *Johns* Disciple, that meeeting *Marcion* a damnable heretike, who taking it ill that he did not salute him, and asking him if he did not know him: yes saith he, I know thee well enough to be the first borne of *Sathan*. And *Mares* the blind Bishop of *Calcedon*, reproving *Iulian* the Apostata for his idolatrie, when the Emperour in scorne vpbraided him with his blindnes, he made this bold answere, that he gaue God thankes for his blindnesse, that he could not see so wicked a man as he was. So should it be with vs, wee should be so farre from approving of wicked men by our company and familiarity, as that rather both by our words, and by our countenance wee should shew our dislike of them. The prophet *Ieremie* professeth what care hee had in thiscase. *I sat not*, saith he, *in the assembly of the mockers*; *but sat alone*, and so must wee rather sit alone, then be in such company, where wee shall bee in danger to be drawne to sinne. *Let them returne to vs* (if they will) *for wee may not returne to them*. Let them *(as their manner is) speake euill of vs*, because wee will not run

² *Huiusmodi malum quoties erget, nihil est pretiosius quam pedes.* *In solis enim fuga salutis spes reposita est.* *Erasm. ibid.* *Tam simus ab eis separati, quam sunt illi de Ecclesia profugi.* *Cypri. lib. 1. Ep. 3. ad Cornel. frater.* *Sen. de tranquill. vita.*

Agnosco, agnoscere primogenitum Satanae. Euseb. lib. 4. cap. 14.

Histor. tripart.
lib. 6. cap. 14.

Ier. 15. 17.

Ier. 15. 19.

1. Pet. 4. 4.

with them into the same excesse of ryot. Let them count vs singular and vnsociable, let them count vs surly proud, and disdainefull, as if no companie were good enough for vs. Better is it for vs to endure all these reproches, rather then by conuersing with them to dishonour God.

a Satius eos irritare temperantia, quam placare luxurias; & honestate etiam inimicitiias prouoacare, quam tanta deformitate lenire de Ciuit. Dei. lib. 3. cap. 27.

[a] Better is it (as Saint *Augustine* saith) in another case; to incense them by our temperance, then to please them by dissolutenesse: yea by our honesty to prouoke them euen to enmitie, rather then to pacifie them by such deformtie. If wee would take this course, wee should not onely preserue our selues from the contagion of sinne, but also by Gods blessing wee might doe good euen to the wicked. So long as wee vse them familiarly, and conuerse ordinarily with them, wee make them thinke well of themselues, and so we strengthen their handes, that they cannot repent of their sinnes. Whereas, if wee would alwayes shunne their companie, and browe beate them wheresoever wee meete them, it might be we shold make them ashamed at thelast. I might be, they would think with themselues, why doth such a man refuse my companie? Surely hee seeth something by me that is amisse. It may bee my swearing, it may bee my lascivious talking, it may bee my prophane-nesse doth offend him. If he that is but a mortall man, cannot endure mee for these things: how much lesse shall the God of heauen endure me, *VVho is of pure eies, and cannot see euill.* And thus it might please God, that this might bee a meanes of their conuersion, which were a happy thing.

Heb. 13.

Use. 2

Secondly, by this doctrine all they are reprooued, that are carelesse of their company. They vse as much familiaritie, and shew as good a countenance to the worst and make them as welcome as the best. If hee will but keepe them company, and helpe them to passe away the time idle and vnprofitable (which if they could see it, passeth away too fast of it selfe) bee the Papists or Atheist, bee hee Swaggerer or Swearer, yea bee hee as prophane as *E-*

sau

saue; hee is fit for them. Yet these notwithstanding would bee counted and reputed good Christians. But they little knowe how they hazard their estimation with God and all good men by this meanes. For hereby they giue men occasion to suspect, that they are not sound at the heart, when they can bee haile fellowe well met with euery, base and lewde companion. According to the old saying. [*a*] *He that cannot be knowne by himselfe, may be knowne by the compagnie that hee keepes.* For commonly every man is held to be such as his companions are. As wee see birdes of a feather flocke together. And therefore, as men are carefull of their godly credit and reputation in the Church, so let them take heed, what compagnie they frequent. But some will perhappes obiect for them selues, that they are strong enough, there is no compagnie can hurt them. No they hope rather to conuert those that are naught, and make them better, rather then receiue any hurt by them. [*b*] But alas this is a vaine confidence. If they knew their owne frailtie, and how prone they are to sinne, they would not presume and ouerweene so much of themselues. I hope they will confesse, that the Apostle Peter had as much strength, and as great a measure of grace as they: and yet wee see how easily hee was ouercome. He came into this wicked place for a good end, and hee tarried but a while there, and yet hee was brought to a fearefull fall: how then shall they thinke to stand, that rush into all compagnies without any care? But it will bee obiect, Is it not lawfull then at all vpon any occasion to be in the compagnie, or to haue any dealing with wicked men? yes in some cases it is lawfull. And therefore, for our better direction, these cautions are to bee obserued: First, that it bee onely for necessitie. As wee cannot auoide it, but in ordinarie matters of this life, wee must conuerse with the wicked, vnlesse as the Apostle saith, *Wee should goe out of the world.* Secondly, that wee haue a due vocation. Thirdly, that wee labour to doe them good. Thus did our Sauiour

*Heb.12.16.**a Noscitur ex socio qui non cognoscitur ex se.**b Talis quisque solet haberi, cum qualibus agit familiarita em.*
*Eras.de lingua.**c Huic fiducie non estimis fidem; praelertim quoniam natura nostra in malum fertur propria.*
*&c. Lod. viuens. ad sapient. introd**3. Cor. 5.10.**Mat. 9.10.13.*
Act. 17.17.

2. Pet. 2. 8.

Phil. 2. 15.

Vse. 3.

Psal. 119. 63.

Psal. 16. 3.

Psal. 101. 6.

Christ conuerse with *Publicans* and sinners, and his Apostles with such as were vnuconuerted. For both they had a calling to doe it, and they sought their conuersion. Fourthly, that we be greiued at their sinne, as *Lot* was at the *Sodomites*. Fifthly, that we pray that we may not bee infected by them. But though *VVee* *live* in the middest of a naughty and crooked Generation: yet wee may bee blamelesse and pure, as the sonnes of God, and may shine as lights among them.

Thirdly, this doctrine serueth to exhort vs to be conuertant and to ioyne our selues in society with those that are godly. For thereby we shall reapre great benefite. As a coale of fire that is quite out, if it be laid amongst burning coales, it kindleth and burneth againe: so though Gods grace be much decayed in vs, yet by being in the company of such as are gracious, it will be reuived. They that are much in *Apothecary shoppes*, all their garments smell of splices and sweet perfumes. In like manner, if we be often in the company of Gods children, our conuersation cannot but sauour of godlinesse. For this cause *David* professeth, *I am a companion of all them that feare thee and keepe thy precepts*. And in an other place, *All my delight is in thy Saints and in such as excell in vertue*. Though *David* were a King, yet hee scorned not the company of the meanest and poorest, if he were godly and vertuous, because it would be a meanes to build him vp in grace. And therefore to conclude: As *David* was carefull in the choice of his seruants: *Mine eyes shall be to the faithfull of the land, that they may dwell with me*: so let vs be carefull of our companions. Let our eyes be to those that are godly and religious, to such as feare God, that they may be our co'companions.

And a maid] As the high *Priest* doth persecute our Saviour Christ: so all his family doth further the matter. There is not one of any sort whatsoeuer, that doth not take part with their maister against the doctrine of the truth. They all sauour of impiety and frame themselves to the humour of the

the high Priest. The seruants assisted *Indas* in apprehending Christ. They attended in the house for any further imploy-
ment. And when the Priest began to raile vpon him, and to
spit at him, the seruants were ready to smite him with their
rods. Yea we see euene the maids against the modeſtie of their
ſexe, grow ſawcy and malepert, to meddle in the cauſe and
buſineſſe whereof they haue no knowledge.

Mat. 26.47.51
John. 18.18.

Mar. 14.65.

Doctr. 3.

Wicked maſ-
ters haue
their seruants
of their owne
diſpoſition.

Exod. 9.34-14.
Pſal. 133.2.

They were al trained vp to persecute religion & godlines. Where we ſee the picture of a wicked family. They all agree to persecute Christ & his Disciples. Wicked gouernours of families for the moſt part haue all their seruants of their own diſpoſition. According to the common prouerbe, *Like maſter like man*. As the ointment that was powred on *Aarons* head, ran downe to his beard, and ſo to the very border of his garments: So the impiety and wickedneſſe of the maſter runneth about through the whole family, infecting and corrup-
ting all that are in it. It is in the family, as it is with a fish, that firſt taketh his infection at the head. And therefore as good Father *Latimer* ſaid, If the head of the fish be ſweet, all the body is ſweet: but if the head ſtinke, all the body will ſoone be naught. So in like manner if the head of a family be good, it is a great meaneſ to make the whole family good; but if he be naught, there is little hope of all the reſt. We ſee the truth of this in the example of *Herod*, who when he began to offer indignity to our Sauiour Christ, all his traine were ready to ioyne with him. And when wicked *Ahab* could not abide the ſincere miniftry of the word, because hee was reprooued by it, all his ſeruants were ready to feed him vp in his humour. As we ſee in the messenger, that went to call *Michaiah*, who told him, that all the other Prophets declared good to the King with one accord, *I pray thee*, ſaith he, *let thy words be like theirs, and ſpeakethong good*. And when the good Prophet would not flatter, but told the King plainly what he ſhould truſt to, *Zidkiyah*, the Kings Chaplaine, ſmote him on the cheeke. As in the comon-wealth, if the magistrate be profane, the ſubiects are little

Luke 23.11.

1.King.22.8.

13.

24.

2.29.12.

better; as *Salomon* saith, *Of a Prince that hearkeneth to lies, all his seruants are wicked.* So in the family, which is as it were a little commonwealth in it selfe, if the ruler be wicked, his children and seruants are corrupted. The reason is, because the example of a gouernour in his house, is as it were a lawe. For children are naturally giuen to imitate their parents, and seruants thinke it a commendation for them to be like their master, either in good or euill. Yea for the most part, they desire to fit themselues to their maisters humours. If the master be giuen to whoredome, his owne seruants wil be his bauds & pandors, as we saw in the seruants of *Dauid*. If he would any man that stand in his way closely murdered, his seruants will bee forward to effect it, as *Ioab* was in the case of *Vriah*: yea though it be his owne brother, as we see in the seruants of *Absalon*. If *Saul* haue a desire to consult with a Witch, his seruants will quickly hound her out. So we see in our owne experience at this day; if the maister be a Papist, the most of the seruants leane that way. If he be a *Neuter*, his seruants haue no great religion. If he be profane, and make no conscience of swearing and breaking the Saboth, his seruants will follow his steppes. Yea it may be obserued, that let a man that is truely religious, or a godly minister, come into some houses, where the maister is voide of the feare of God, and he shall be abused and disgraced of all the seruants, euen from the greatest to the least. So that a maister may be knowne by the conuersation and disposition of his seruants.

Vſe. 1.

Pſal.101.2.

This doctrine serueth first for maisters to admonish them, first, to take heed, that neither by precept, nor by their practise, they draw their children and seruants to euill. *Dauid* protesteth for himselfe, that he would walke in the up-rightnesse of his heart in the midst of his house. So shold it be with all gouernours, that they may neither harten their families in euill, nor hinder them in good. Seruants thinke themselues priuiledged by the examples of their maisters, yea for the most part, examples preuaile more then stripes.

If

If they be good, it is an exhortation to the seruants to draw them to good: but if they be euill, it is a prouocation vnto euill. Yea they effect as much in the soule, as the sight of Jacobs rodde's wrought with the Ewes, when in ramming time they were laid before them in the watering troughe. And therefore as the *Queene of Sheba* pronounced the seruants of *Salomon* happy, that stooode euer before him, and heard his wisdome, &c. So on the contrary fide, miserable is the state of those seruants, that dwell in profane and wicked houses, where there is nothing but examples of impiety. Many parents and maisters doe complaine, that their children and seruants, though they heare good Sermons euery Saboth day, yet they reap no profit. And no maruell, when as the euill example they see at home, doth them more hurt, then all the Ministers paines in the Church can doe them good, especially considering, that their nature is farre more apt and prone to euill, then to good. And this is the chiefest cause of all the disorder that is in families. Though seruants were little acquainted with sinne before, they may learne it of their maisters. But let all such masters take heed: for the time will come, that they shall give a strict account to God, for all that are vnder their charge. O what a comfort would it be to their soules, if when they shall be called to this account, they could say in truth, *Behold, here am I, and the children which God hath given me;* or as our Sauiour Christ saith, *Those that knowe ganest me, and committedst to my charge, have I kept, and none of them is lost.* Otherwise, if by their meanes, they haue beene corrupted, their case will be fearefull. Yea they shall make theinselues guilty of the sinnes of their seruants, which are committed by their defalt. As if either by their euill example, or by their conniuence and remissenes in punishing, they haue giuen them occasion of sinne, those sins are their owne, as if they had committed them theinselues. As we see, when the *Israclites* had broken the Saboth in going out to seeke for *Manna*, contrary to Gods expresse commandement

Gen.30.37.38.

39.

1 King.10.8.

Heb.2.13.

John.17.12.

*Ad magistrum
respicit, quic-
quid a discipu-
lis delinquit*

*Bern. apolog. ad
Guiliel. Abbat.
Omne quod per-
petram agitur te
presente, id tibi
turpius. Bern.
de consid. lib. 4.*

*Vera est senten-
tia, qui cum e-
mendare aliun
possit, negligit,
participem se
proculdubio de-
lieti constituit.*

Bern. de ruis vita

Psal.38.4

Iob.9.3.

Vse.2.

Luke 16.8.

Isa.5.2.

Psal.101.6.7.

commandement, the Lord said to Moses: *How long refuse ye to keepe my commandements and my lawes.* Moses had not profaned the Saboth but the people, and yet he is rebuked for their sinne, because they were committed to his charge. Now there is neuer one of vs, but wee haue sinnes enough of our owne. Euen those which in our owne persons we haue committed, if wee had grace to feele it, are *a waughty burden, too heauy for vs to beare*, as *David* saith. And if God should call vs to account, onely for our owne personall sinnes, we shold not be able to *answere one of a thousand*. And therefore, why shold wee charge vpon our heads the sinnes of our families?

Secondly, it admonisheth them, if they be godly themselves, to endeour that their seruants may be godly likewise: else they shall not be so wise as the children of this world are in their generation: who as hath beene said, will haue all their seruants of their owne disposition. For the effecting of this, there is required 1. a diligent care in the chioise of them. And surely our care in this case, should at least be equall with our care in other matters. When we are to stocke our ground with sheepe, we are very carefull, both that they be of a good breed, yeelding wooll of a good staple, and also that they come from sound grounds. And when we begin to plant an orchard, we doe not gather plants and graftes in every hedge, but wee are carefull to prouide the best plants, as the Prophet speaketh. Much more should we be carefull in the storing and planting of our families, to make choyse of such as feare God, and are not infected with grosse sinnes. And this was the practise of *David*, which should be our patterne in this case. *Mine eyes, saith he, shall be unto the faifthfull of the land, that they may dwell with me: hee that walketh in a perfitt way, hee shall serue me.* *There shall no deceitfull person dwell in my house, &c.* 2. Because such seruants are rare and hard to be found, there must be an endeauour, both by precept and by example to make them such. This hath beene the care of all Gods children from

from time to time. *Abraham* flitted oft, and had no settled place of abode, yet wheresoeuer he came, hee built an Altar for him and his family to worship God. Hee did not excuse himselfe by his vnsettled estate, but howsoeuer hee wanded vp and downe himselfe, yet he kept a settled course for the seruice of God. And *Jacob*, returning from *Padam Aram*, purged his family from the corruption they had got in *Labans* house, and bringeth them to the sincere worship of God. *Ioshuah* also thought it not enough for himselfe to serue God, but he was carefull also for his family. *I and my house saith he, will serue the Lord.* And *Job* *sancitified his sonnes, and offered burnt offerings for them.* It is testified of the *Ruler*, whose sonne our Sauiour Christ restored to his health, and of *Lydia*, and of the *Iailour*, that not themselues onely, but their housshould also beleueed in God. But the example of *Cornelius*, that godly Captaine, is most pregnant for this purpose. It is said of him, that not onely his housshould seruants, but euen his soldiers also (a very rare thing in these daies) feared God. It is very like they were not so at the first: but his good instructions and godly example had made them so. As we see in *Abraham*, who had in his house 318. seruants, and all of them in some measure religious: for they all submitted themselues to be circumcised by him. But this was effected by his care in teaching them to *keepe the way of the Lord*, as the Lord himselfe commandeth him for it. If we would consonably vse the same diligence, wee should see the same blessing of God vpon our families, that it might be said of them, as was said of the houses of *Aquila* and *Priscilla*, and *Philemon*, with others, that they are so many Churches of God. But alas, God may dwell in our Churches if he will, but there is but cold entertainment for him in the most of our houses, where all religion and godlinesse is banished, and nothing to be seene, but open impiety and profanenesse. So that they are so farre from being the Churches of God, as that they are rather the Chappels of the Deuill. For there is no care in chusing

Gen.12.7.8.

G. 23.18.

G. 21.33.

Gen.35.2 3. &c

John 24.15.

Job 1.5.

John 4.53.

Act.16.15.34.

Act.10.2.7.

Gen.14.14.

G. 17.23.

G. 18.19.

Rom.16.5.

Philem.v.2.

chusing good seruants, and as little care in labouring by good meanes to make them good. If they be personable and seruiceable, such as we may profitably employ in our busines, it is no matter what they are otherwise. Though they be never so vngodly, if they will doe their deed, as they say, they will serue the turne. Hence it commeth to passe, that maisters are many times iustly plagued in their seruants. For 1. they are vnfaythfull in their busynesse, and deceiue their maisters whereinsoeuer they trust them. And indeed if they be vnfaythfull to God (as all irreligious persons are) how can it be expected, that they shal be faythfull to man. Whereas if they were such as feared God, they would make a conscience of their busynesse, and bee faythfull and trusty in euery thing committed vnto them. As *Abrahams* seruant, who being imployed by his maister, in a matter of great waight, hee doth not loyter it, nor slacke it but first he beginneth his busynesse with prayer to God for good successe; and when God had guided him aright, to his iourneys end, he would neither eate nor drinke, till he had dispatched that he came for. The like faythfulness shewed *Jacob* to *Laban*, though an hard and vnonconscionable maister, in the twenty yeares seruice which he performed to him, as himselfe testifieth. 2. they being wicked, and their sinnes crying vnto heauen for vengeance, they endanger the whole family where they are vnto the curse of God. For there is a fearefull curse hanging ouer that house, where swearers and blasphemers are entertained. Where as if they were godly, the blessing of God would be vpon all that they goe about. As eu'en *Laban* confesseth, that he perceiued plainly, that God had blessed him in his estate for *Jacobs* sake. And when *Putiphar* had entertained *Ioseph* to bee his seruant, *the Lord blessed his house for Iosephs sake, and the blessing of the Lord was vpon all that he had, in the house and in the field.* 3. they infect the whole family, as we see by too much experience; many children otherwise of good disposition, haue bene poysoned by conuersing with dissolute

Dan. 6.4.

Gen. 24.12.

33.
Gen. 31.38.39.
40.Zech. 5.3.4.
Gen. 30.27.
& 39.5.
Grextotus in
agris Vnius sea-
bie cedit & for-
rigine porci.
Inuenial sat. 2.

lute seruants. There is none of vs, that would endure a scald horse in our stables least he should infect the rest. Nay wee will not admitte into our houses, a seruant that hath the falling sickness, or any other contagious disease in his body. Much lesse should we admitte him that hath his soule loathesomely infected with notorious vices. 4. & last of all they are a disgrace and a reproach to their maisters. *Salomon* saith of dissolute and vnnurtured children, that they are a *shame to their parents*. And *Jacob* said of his sonnes *Simeon* and *Levi*, after they had committed that bloody outrage vpon the *Shechemites*, that they had made him *stinke among the inhabitants of the land*. The same is as true of lewd seruants, that they discredit their maisters, and staine their reputation amongst men. And therefore in all these respects, let maisters be carefull both to chuse, and also to order their seruants a-right. The maister in his family, should performe all the offices of Christ in the Church. As a King, hee should rule and gouerne those that are vnder him, in the feare of God. As a *Priest* he shold offer vp the spiritual sacrifices of prayer and thankesgiuing to God in their behalfe. And as a *Prophet*, should teach and instruct them in the knowledge of Gods will. He should be like the *Seraphin*, that touched the *Prophet Isaiahs* mouth with a coale from the Altar. So hee should goe from his wife to his children, from them to his seruants, and labour to kindle in them a zeale for Gods glory. This care was in all the Patriarches, as St. *Augustine* faith, who though in the dispensation of their temporall goods, they put a difference betweene their sonnes and their seruants: yet in the thing that concerned their soules, with equall loue and care they prouided for both alike. And they are not worthy the name of houshould gouernours, that in this respect haue not as great care of all in their family, as of their children. But because instruction will doe little good, if their practise be not answerable; therefore the person of a maister should shine in his family as a lampe, by the light of a good example: and he should

Pro 19.15:
Gen.34.30:

Isa.6.6.7.

Aug. de ciui.
De lib. 19. c. 16.
Qui veri Patres
famil. sunt, om-
nibus in familia
sua tanq. am-
filis ad culen-
dum Deum con-
fulunt. ibid.

represent such vertues in his owne conuersation, as may stirre vp his seruants to imitate the same.

Vse. 3.

Secondly, this Doctrine admonisheth seruants not to frame themselues to the wicked humours of their Masters, nor to bee instrumentes of euill for their pleasure. Rather let them remember that speech of the Apostles, *Wee ought rather to obey God then man*, As wee haue a commendable example in the seruants of *Saul* who vtterly refused to execute his cruell commandement vpon *Abimelech* and his fellowes. *They would not moone their handes to fall vpon the Priests of the Lord*. Onely *Doeg*, that dogged and cursed *Edomite*, was a fit instrument for such a wicked purpose. And indeed, though God commaund obedience to superiours: yet it must bee in the Lord. And howsoeuer seruants are willingly & without grudging to perforne whatsoeuer dutie belongeth to their Masters, yet it must be with this limitation; that they must reserue for God that that appertaineth to him. Otherwise, if to please their Masters, they will worke wickednesse in despite of God, they are sure to be damned with their Masters. And howsoeuer their Masters shall haue the greater damnation, because they were principall in the trespass: yet they are like to perish also in their sinne. It will little auiale a seruant, when hee shalbe in Hell, to accuse his Master for it. It will boote him little to say, I may thanke my Master for this. Woe worth the time that euer I knew him. Hee made no conscience of swearing, nor of prophaning the Sabbath, and his example made me thinke it was nothing. It was no dispensation before God for *Absoloms* seruants, that they had their Masters peremptorie commaundement for murdering of *Ammon*. *Kill him and feare not, for hane not I commaunded you?* No more will it bee any dispensation for others, to pleade that either their Masters commaundement, or his example hath made them sinne against God.

Act.5.29.

1.Sam.22.17.

18.

Ephes.6.7.

Collos.3.23.

Mat.22.21.

2.Sam.13.28.

A maide came to him.] We see in Peter the imbecilitie and

and frailtie of mans strength, if hee bee left to himselfe. For that same Peter, who before thought himselfe so strong, as that he seemed not to take it well at Christ's hand, as that hee put him in minde of his weakenesse: for hee made his boast, that *Though they shoulde all bee offended by him; yet would hee never bee offended.* And when Christ tolde him in plaine termes, that he should denie him thrice, hee answered very resolutely, *Though I shoulde dye with thee, yet will I not denie thee.* Yea he was ready to goe with him into prison, and to death. And if need stond, hee would *lay downe his life for his sake.* Yea he that alreadie though, in a preposterous boldnesse, had giuen good prooef of his manhood and courage, when as he stoulty drew his swerd, and rushed into the middest of the armed souldiers; euen hee, I say, being left to his owne strength, is so weake and feeble, that hee cannot stand before a sallie gyrtle. If hee had beene conuerted before the high Priest, and threatned with death, as his Master was, then it had beene something for him to shrinke; but he never tarrieth for that, but is so terrifid at the voice of a weake maide, that hee denieth his Master. He was called *Cephas*, euen by our Sauiour himselfe; which signifieth a stome or a rocke, as also his name *Peter* doth. But how vneworthilie doth hee behaue himselfe of this so honourable a Surname, that dare not confess Christ Iesus before this damizell, but denieth him in this shamefull maner? Yea which doth more agrauate his sinne, the Euangelist S. *John* saith that he denied before he were well in the house. For the maide that kept the dore, asked him the question as she let him in, and euen then he tolde her hee was none of Christ's Disciples. O cowardly Peter, thus basely to fall before hee came in sight of danger! Here then, as hath beene said, wee haue a liuely patterne of mans strength. Euen the best of Gods children are easilie ouerthrowne, if God leauue them to themselues. Weake and small meanes are of force sufficient to batter their faith, if God doe never so little withhold his grace. The Deuill

35.

Luke.22.33.

Joh.13.37.

Mat.26.51.

Ioh.1.42.

Feb.18.17.

Doct. 4

Gods children
are weake and
feeble, if they
be left to them-
selues.

needeth vs no great conflict, nor bring no great force, hee needeth not plant any great Ordinance or Canon shot against vs, to shake the walles of our faith; for euen the strongest of vs all, if wee bee not held vp with the hand of God, are ready to stagger at the least blast of temptation; yea euen at the noyse of a leafe falling from the tree. All the strength that is in any of vs without Gods grace, is no better then smoake, which vanisheth with the least blast of winde. Before we be assaulted, we are more then courageous (as the Apostle Peter was here) but assoone as the least temptation is laid against vs. We faint and are discouraged. Like many a coward, that on an Alebench will kill vp all before him; but bring him into the field in the face of his enemy, where he shall heare the clattering of armor, and the dolefull grones of dying men on every side, his heart failes him, and hee is ready to betake himselfe to his heeles.

*Dulce bellum
inexpertis.*

*Plura nos ter-
rent quam pre-
munt; & sep-
tis opinione quam
re laboramus.
Senec. Epist. 13.*

Mat. 14.30.

2. Sam. 4.4.

Rom. 8.14.

Yea many times wee trouble our selues with vaine and causelesse feares, before euer the Diuell bend his force against vs. It is with vs, as it was with the Apostle Peter, when hee would needes walke vpon the water to goe to Christ: he thought hee could haue done as his Master did; but assoone as euer he set his foot out of the ship, hee was ready to sincke, had not Christ caught him by the hand and held him vp. In like manner vnlesse the Lord reach out the hand of his grace to support vs, we cannot but fall. As a staffe in a mans hand, so long as hee holdeth it, it standes: but if hee take away his hand, it falleth to the ground: so we can stand of our selues, no longer then the Lord stayeth vs. As a young child that is learning to goe, if the nurse leaue it, it falleth, and peraduenture receiueth hurt. As wee see in *Mephibojsbeth Ionathans sonne*, who by the negligence of his nurse caught a fall, whereby hee became lame of his feet, euen to the day of his death. So if God leaue vs to our selues, and doe not follow vs with his grace, we are readie to fall into mischiefe. Hence is it that the Apostle saith, that all the children of God are led by the Spirit

of God. The Lord knowing our weaknessse, in mercy sendeth his holy spirit, which leadeth vs by the hand like little children. And againe, praying for the Colossians: first he desireth the Lord to endue them with knowledge.

Yea that they *may bee filled with the knowledge of his will*, *col.1.9.*

Secondly that it would please God to sanctifie them, that

10.

they might *walke worthy of the Lord &c.* A man would

11.

thinke, that they that had such a measure of knowledge

and grace, should neede no more: and yet the Apostle ad-

deth a third petition, that they *may bee strengthned with all*

12.

might through his glorious power, insinuating, that though a

man haue neuer so much knowledge, and bee neuer so

throughly sanctified; yet if hee bee not strengthned also by

the Lord, he cannot stand. In like manner, hee exhorteth

the Epbesians, Finally my brethren, saith he, be strong in the *Ephes.6.10.*

Lord, and in the power of his might. So that without the

power of God, our strength is no better then weakenesse.

And for this cause, the Apostle Peter saith, that *wee are* *1.Pet.1.5.*

kept by the power of God to salvation; vntesse the Lord in

φρεναρεύοντος.

his mercy did watch ouer vs by his grace, and defend vs a-

φρενα πρεσιδιοῦ

against all assaults, as it were with a guard (for so much the

αρετίου

word signifieth) wee could neuer bee saued. There are di-

in locum & Pif-

uise degrees of the grace of God in his children. Some-

cator.

times it worketh powerfully and mightily in them: and so

Rom.8.37.

long they are *more then conquerours* (as the Apostle saith) *in all temptations.* They are able with Saint Paul to doe all

Phil.4.13.

things through Christ that strengtheneth them. Yea in a Chri-

Rom.8.35.

stian courage, they dare cast downe the gauntlet, and bid

38.39.

defiance to all the enemies of their saluation. So that

Mat.16.18.

though the gates of Hell were set wide open, and all the

2.Cor.12.9.

power of darkenesse should issue, and sally forth vpon them,

they could not preuaile. This grace of God would be suf-

Psal.125.1.

ficient for them, to make them stand against all assaults, e-

uen like Mount Zion that cannot be remoued

But this powerfull operation and assistance of Gods
grace doth not alwayes accompanie the godlie, but some-

times

times it worketh more remissely and weakely, yea often-times it is in a man as fire raked vp vnder the ashes, so as hee can hardly perceiue it or discerne it. And when the case is so with a man, let any temptation be offered, he presently falleth.

Obiection.

Psal. 103. 14.

But it will bee obiection; that the Lord knoweth how great our frailtie is: for hee made vs, and therefore must needs knowe what is in vs; why then doth hee not alwayes assist vs with his grace? why doth hee so often leaue vs to our selues, and euen giue vs vp to be tempted of the Deuill, as it is said of *David*, when he numbred his men? Is not hee now the authour of sinne.

Answer.

To this I answere First, that God is not bound to doe this for any man. He hath once giuen them the first grace, the grace of sanctification; and he is not bound, nor tyed to giue them the second grace, the grace of *corroboration*. And therefore, farre be it from vs to charge the Lord to bee the authour of sinne. For hee doth nothing to make any man sin only priuatly, as we say, he withholdeth his grace, which he may doe, and doe them no wrong. Againe, wee are to knowe, that the Lord, whose *wisedome is infinite, deepe and unsearchable*, hath many excellent ends, for which he dealeth thus with his children. First, that we may not thinke, that Gods grace is a naturall facultie, which we should bee ready enough to conceive, if it were alwayes in vs alike.

Psal. 147. 5. &c.

Rom. 11. 33.

To which purpose Saint *Augustine* hath a sweet saying. Feare not O Spouse, saith he, despaire not, thinke not that thou art contemned, if the bridegrome hide his face from thee for a time, for all things shall worke together for thy good, and thou shalt gaine both by his coyming and by his departing: he commeth for thy benefite, and he departeth for thy benefit: he commeth to comfort thee, he departeth to make thee more heedfull: least the greatnessse of the sedales, & hanc

continuam visitationem non iam gratia attribuas, sed natura. Hanc autem gratiam cui vult, & quando vult sponsus attribuit, non iure hereditario possidetur. Aug. in scala Paradisi: Which treatise some ascribe to Bernard, vnder this title. de scala Claustralium.

consolation should list thee vp, least if hee were alwayes with thee, thou shouldest begin to despise thy fellowes, and to attribute this continuall visitation, not any more to grace, but to nature. But God giueth this grace to whom hee will and when hee will, it is not helde by inheritance.

Secondly, God doth it sometimes to trie vs. Not as if he were ignorant of vs, *for he knoweth what is in man.* But *1oh.2.26.* that we may better knowe our selues. So it is said of *Hezekiah*, that *God left him to trie him, and to knowe all that was in his heart.* And for this cause, was the Apostle Peter left to himselfe at this time. Hee had a great conceit of his owne strength before, as though hee could haue done more then all the rest: but now, the Lord a little withdrawing his assistance, he seeth, there is no more in him of himselfe, then in another man.

Thirdly, God doth it to chasten some secret sinne in vs whereof wee haue not yet repented. For it is nothing but *iniquitie that separateth betweene God and vs, and canseth him to hide his face from vs,* as the Prophet saith. *But as soone as euer we haue found out that sorne, and vnsafinedly humbled our selues for it vnder his hand, he returneth againe to our comfort.*

Fourthly because we doe not vse Gods graces well when we haue them, but waxe proud of them, as the Apostle saith, *he was left to bee buffeted of the messenger of Sathan, least he should bee exalted aboue measure through the abundance of revelations.* Yea, such is our corruption, that if we should never feele any want of grace, we should in time begin to contemne God himselfe. It is a common prouerbe, *Too much familiaritie breedeth contempt.* And therefore, the Lord departeth from vs sometimes, least being with vs continually, he should be contemned.

Fiftly, because wee desire them no more earnestly. For if we could pray earnestly to God for his grace, he that *giueth to all men liberally and reproacheth no man*, as Saint James saith, would beslow it vpon vs. But our negligence and

* Recedit, ut ab-
sens magis desi-
deretur, desi-
deratus quidam
queratur, diu
quaestus tandem
gratius inuenia-
tur Aug ibid.

Quamvis subin-
de suis dominis
in certamine ne
desciant, adiu-
torium tribuit:
permittitur ta-
men fatigari
proprie infirmi-
tatis onere pre-
grauata mortali-
tas; sed cum in
se ipsa nullum
virtutis inuenit
firmamentum,
ad poscendum
diuina pietatis
citè recurrat
auxilium. Ful-
gent de orat &
complct. cordis.
ad Probam E.
pist. 4.

Præterea, ne
exiliam depute-
mus pro patria,
erram pro pretiis
summa; venit
sponsus & rece-
dit vicissim; nunc

consolationem afferens, nunc uniuersum statum nostrum in infirmitatem commutans: paulisper
nos permittit gustare quam suavis est, & antequam plenè sentiamus, se subtrahit, & quasi alijs
expansis supra nos volitans prouocat nos ad volandum. Augustinus ibidem. Cant. 2.9. Quis
non remissius & tepidius amet eum, quem se cogitat necessario deserturum? quando ne homi-
nem amicum possit quisquam amare fideliter, quem sibi futurum nouit inimicum. Augustinus
de Cœnitate Dei. Lib. 12. Cap. 20. 1. Cor. 10. 13.

carelessness in this case, doth euen deserue that God
should forsake vs, as the same Apostle saith, *Yee get nothing
because yee aske not.* * Therefore God doth worthily with-
draw himselfe from vs, that when wee feele the want of his
presence wee may more earnestly desire him, and desi-
ring may more diligently seeke him, and hauing once be-
sought him may at the last finde him to our greater com-
fort.

Last of all, the Lord doth it to make vs more earnestly
to long after that full perfection of grace, that shalbe in the
Kingdome of Heauen. If the Lord should never denie vs
grace in this life, nor should be ouer ready to set downe our
rest here, and should soone growe out of loue with any
better estate. And therefore, that wee may not take the
place of our banishment for our countrie as Saint An-
gustine saith, nor the earnest of our inheritance for the full
payment, the Bridegrome commeth and departeth by
course: some times ministring comfort, and sometimes
changing our whole estate into weaknesse. He suffereth vs
to haue a little taske how sweet he is, but before we can fully
feeke it, he with draweth himselfe, and as it were fluytereth
ouer vs with his wings, to prouoke vs to flie vp to hea-
uen. But howsoeuer the Lord for these and other causes
best knowne to himselfe, doth forsake his children, for a
while: yet this is our comfort, hee never forsaketh vs to-
tally nor finally. Yea euen when hee seemeth most of all
to forsake vs, hee standeth behinde the wall, and looketh
at vs through the chinkes of the dore, as Salomon saith.
Wher he compareth the Lord to a nurse, that sometimes
hideth herselfe from her child, to see what shifte it can make

without

without her : but still her eye watcheth ouer it, that it take no hurt. So though the Lord, see me to hide himselfe from vs in some temptations : yet his gracious eye still attendeth vs, and will not suffer vs to bee tempted abone our strength, *Cant.2.8.* but will give an issue with the temptation. And if at any time wee feele our selues in danger of fainting , then hee runneth to vs with all speed , and putteth his *left hand vnder our head, and his right hand doth embrace vs.*

This Doctrine serueth first for admonition. For it admonisheth vs to despaire of our owne power , and of For admonition. all strength of the flesh , yea euen to renounce our selues and all confidence in our selues. It is the Deuils policie to make vs ouerweene of our selues, and to presume of that that is not in vs, and all to bring vs to confusion. For hee knoweth that a man is never nearer vnto shame , then when his heart is lifted vp with a fond conceit of his owne worth. As *Salomon saith, Pride goeth before destruction, Prou.16.18.* and an high minde before the fall. And whosoeuer hee is that seemeth to himselfe to bee somewhat when hee is nothing, *Gal.6.3.* hee deceiueh himselfe in his owne imagination. And therefore, acknowledging our owne want of strength , and our owne inabilitie to stand without the assistance of Gods grace, let vs not be high minded but feare, as the Apostle exhorteth , yea let vs worke out our owne salvation with feare and trembling. It is true indeed, in respect of God we haue no cause to feare, For his foundation remaineth sure, and hath this seale , *The Lord knoweth who are his.* But in respect of our selues and our owne frailtie , wee haue great cause to feare. For if it were not that the Lord doth establish vs by his strength, we should hazard the forfeiting of our saluation euery day. And therefore, *Let him that thinketh hee standeth take heed least he fall.* And indeed , who can hope to stand, being left to himselfe, when as *Peter* who had made such an excellent confession of Christ twice before, *Thou art Christ the sonne of the living God.* *And, thou hast the wordes of eternall life &c.* Who had wrought so many *Mat.16.16.* *Ioh.6.68.69.* miracles

Mat.17.2.

miracles in the name of Christ, and had in some measure
tasted of the joyes of heaven, being present when his Ma-
ster was transfigured on the mount, could not stand but
fell so shamefully.

Secondly, it admonisheth vs to trust in the Lord, that
that which we are not able to doe of our selues, wee may
effect it by his strength, and by the power of his might. *Cor-
roboration* is an herbe of grace (as I may tearme it) that
groweth not in our gardens, but as all other good gifts, it
is from above, and commeth downe from the father of lights.
And if at any time it be dead in respect of our feeling, it can
neuer be quickned againe by any blowing of our owne,
but as it were by new fire giuen from heaven. And there-
fore, when we feele our owne weaknesse, we must haue re-
course to God by earnest Prayer, as the Apostle *Paul* did in
the like case. And *David* hauing experience of his great
fraultie by his grieuous fals, prayeth vnto God to stablish
him, and vnderproppe him as it were with his free spirit,
and to stay his steps in his paths that his feete might not slide.
And our Sauiour Christ, knowing the manifold tempta-
tions wherewith we are beset; and our inabilitie to withstand
them, hath taught vs in the Lordes Prayer to double that
petition, *Lead vs not into temptation, But deliuer vs from
evill*.

Math.6.13.

*Petrus ex egre-
gio presumptore
creber negator
effectus est. Aug.*

*Eccles.5.1.
Willet contr.6.
quest.4.part.3.*

Thirdly, wee are here admonished, not to be too rash
and hasty in our promises which we make to God, further
then we knowe our owne strength, least it befall vs, as it did
the Apostle *Peter* in this place. He promised great matters,
but he was slacke in performance. I grant it is necessary for
vs to vow sometimes, that wee may be more strictly tyed
to the performance of our duties: yet it is the counsell of
Salomon, that neither our mouthes be too rash, nor our hearts
too hasty in vowed. And among many conditions required
in making of vowes, this is one, which is chiefly to be re-
garded, namely, that it be in our power to performe them:
otherwise, it is but a tempting of God, and giueth great
aduantage.

aduantage to the Deuill. As we see in the *Papists*, who are very forward to vowe singe life; but how they perforne it, the euent sheweth for the gift of continency being not in their power, as our Sauiour Christ saith, *All men receive not this thing*, but they to whom it is giuen: they defile themselves with fornication, and all kind of beastly filthinesse, yea euen such as with riodesie cannot be named.

Secondly, this doctrine serueth for the confutacion of a maine doctrine, yea euen a pillar of Papistry: namely, that Peter is the foundation whereupon Christ built his Church.

Vsc. 2
For confuta-
tion.

But alas, they will make but a miserable and a feeble Church, when the foundation is so weake, that it shaketh at the voice of a girle. It is like that house that was built on the sand, which could not abide a storme. The maine argument which they presse vpon euer occasion, and which long since is worne thred bare, is that speech of our Sauiour to Peter, vpon that excellent confession of his. *Thou art Peter, and upon this rocke will I build my Church, &c.* For why say they, did Christ giue Peter this name, more then any other of the Apostles, but to shew that he was appoyned to be the foundation of the Church.

Mat. 7.26.27.

But this place is most maliciously abused and wrested by them: and there are diuerse grosse elenchies in the argument they frame out of it. For First they change the *Masculine* gender into the *Feminine*, and the *Appellative* into a *Proper name*.

Mat. 16.18.

For Christ did not say, *upon this Peter*: which yet hee might haue said, seeing in the Greeke tongue *πέτρος* & *πέτρα* signifie both one thing; but he saith, *upon this rocke*, plainly teaching vs, that wee must seeke for another fundation beside Peter, whereupon to build the Church.

Fallacia disti-
nis.

Secondly they do ioynly affirme those things of Peter, which our Sauiour Christ spake distinctly, both of the *rocke*, whereupon the building of the Church is laid, and of Peter, who is a part of the building: For so he distinguisheth, *Thou art Peter, & upon this rocke, &c.* Thirdly, in the person of Peter our Sauiour Christ spake to all his Disciples; and therefore, they shoulde

πέτρη-
πέτρω.

πέτρα-
πέτρη.

πέτρα-
πέτρη.

Fallacia compo-
sitionis.

all be foundations of the Church as well as Peter, which were absurd. Now that Christ spake to them all, it may thus appear. He propounded the question to them all and not to Peter alone, as is evident in the text, *Hee asked his Disciples, whome say ye that I am.* And Peter answereth, not for himselfe alone, but for all his fellowes. And therefore, the words of Christ doe not onely belong to him, but to all the rest of the Apostles. Yea Peter *Martyr* witnesseth out of *Origen*, that this answere of Christ doth not only belong to Peter, & the rest of the Apostles, but even to all that do imitate the faith and confession of Peter. And for the other part of the speech in the next verse, *I will give unto thee the keyes of the kingdome of heauen, &c.* That it was spoken to them all, is cleare in the *Euangelist Saint Iohn*: where Christ saith to all his Disciples after his resurrection, *Whosoeuer sinnes you remit they are remitted unto them, &c.* And thus doth *Augustine* also vnderstand this place, *¶ Amongst all the Apostles, saith he, Peter beareth the person of the Catholicke Church.* For to this Church were given the keyes of the kingdome of heauen: when they were giuen to Peter. And when Christ said to him, *hee said to them all, louest thou me? feed my sheepe.* Wee see Peter is none of the foundation of the Church let vs see then what is the foundation. By the rocke whereon our Sauiour Christ promised to build his Church is vnderstood, 1. Christ himselfe: as even the Apostle Peter expoundeth it, when hee saith, that all Christians must be founded vpon that living stone, elect and pretious, which is the chiefe corner stone, as also the Apostle *Paul* saith: yea hee maketh Christ the onely foundation, beside which none other can be laid.

¶ Pet.2.4.5.6. *¶ Ephes.2.20.* *¶ Caluin instit. lib. 4.c.6. sect.5.6.* *¶ Cor.3.11.* *¶ 10.4.*
Gualter homil. *¶ 10.in Mich.4.1.*

For other foundation can no man lay, then that which is laid, which is *Iesus Christ.* And he said in plaine termes, the rocke was Christ. And this is most agreeable to the word of our Sauiour Christ: for he saith not, *upon thee will I build my Church, but upon this rocke,* namely which thou hast confessed: Now let every man that hath any braines, iudge whether

whether it bee more agreeable to the faith, and more be-
hoofull for the Church of God, to be founded vpon Christ
or vpon Peter: vpon the sonne of the living God, whom
Peter confessed; or vpon Peter that so shamefully denied Mat.16.23.
him: vpon him, that subdued and conquered Sathan; or v-
pon him, whom Christ presently after calleth Sathan: vpon
him, that is called, and is indeed the *corner stone*, that faste-
neth both the walles together; or vpon him, that by his *Plessis* treatise
carnall counsell was a stone of offence vnto him. 2. The of the Church
faith of *Peter* whereby he confessed Christ. And indeed there cap.7.
is no great difference, but all comes to one end, whether Pet. Mart. loc.
of these opinions we hold. For Christ is the foundation of com. cl. 4. cap.
the Church, not simply and absolutely, but as he is apprehen- 6. sect. 29.
ded of the faithfull, and confessed by faith. To conclude, it Ferus in Mat.
is very well worth our marking to consider, what *Ferus*, 16.
who was himselfe a Papist, hath written concerning this
point in his commentaries vpon this place of *Mathew*.
This place saith he, is a chiefe place of all that *Mathew* hath
written: neither is there any place that doth more comfort
the conscience. And this the aduersarie of all goodnesse
knew well enough: and therefore, he hath bent all his en-
deavour to wrest it from the true, naturall and simple mea-
ning, and to drawe it to disputationes and strife of words:
which also he hath effected. For concerning this place, wee
doe nothing else but contend for superioritie, who should
be the greatest; not considering, what our Sauiour said to Mat.20.25.26.
his Disciples in the like case, *The Lodes of the Gentiles haue*
dominion ouer them, &c. But it shall not be so with you. And
a little after hee saith: wee must inquire what this rocke is,
whereon the Church is built. The word *rocke* in the scrip-
ture is some times taken for strength, and firmentesse, and
security: as in those speeches of *David*, *He shall set me vpon* Psa.20.7.8.
a rocke, and he set my feet vpon the rocke: where he meaneth
nothing else, but that hee was set in a sure and safe place,
that is, in security; And therefore, when Christ saith, *vpon* O 40.2.
this rocke will I build my Church, &c. hee meaneth nothing
else,

Note.

1 Cor. 3.11.

else, but that hee would build his Church vpon a sure and immoueable foundation, against which all the assaults of the aduersaries should not preuaile. Hereby it is evident that Christ built not his Church vpon *Peter*, nor vpon any other man: for there is no man so firme and constant, that he cannot be moued: which also we plainly see in *Peter*. Wee must therefore seeke for another rocke. In the holy Scripture Christ himselfe is many times called a stone or a rocke, as, *Isa. 28. 16. Psal. 118. 22. 1. Pet. 2. 4.* Hearest thou what *Peter* saith? namely that Christ is a stone, and he would haue vs to be stones also: which is, when we are built vpon Christ. Now he is built vpon Christ, that beleeueth in Christ, and relieth on those things which Christ is able to doe. The rocke then primarily is Christ, vpon whom the whole Church is built, according to that of the Apostle, *Other foundation can no man lay, &c.* Againe, because by true faith we are ioyned vnto Christ, and so doe also after a sort become stones or rockes, therefore also Christian faith, and the firme and constant truth of the Gospell, is that rocke whereupon Christ hath built his Church. He that resteth vpon this faith, is a true member of the Church, in what place of the world soeuer he be. And he that knoweth not this faith, is no member of the Church, though hee seeme to be the chiefe in the Church. For the Church relyeth on this truth, and the Church is but one. Thus far *Ferus*, which sentence of his is agreeable and consonant in all things to the doctrine of our Church, and indeed to the doctrine taught in the holy Scriptures. Where we see, that God hath not left vs without sufficient witnessesse of this truth, euen in the midft of the Church of Rome it selfe.

A maide came to him &c.] We see yet further here the punishment of carnall pride, and vaine arrogancie and confidence. For our Sauiour Christ of purpose would haue the Apostle *Peter* discouered of this gyrtle, and of no greater persons, to the end that his pride and boasting, whereby hee had so highly exaltered himselfe before, might bee corrected

reected and beaten downe, when hee should perceiue him-selfe to bee ouercome not of a man, but a woman; not of some stout Cyant, but of a weake and feeble portre. Hee had before in a vaine conceit, exalted himselfe aboue all his fellowes, *Though they shold all bee offend by Christ, yet ver.33.* hee would, not. Yea aboue Christ himselfe, to whom in a manner he doth closeiy give the lie, as though hee had beene deceived in him, when hee told him, hee should denie him thrice. No, he was another manner of man then hee tooke him for: he would liue and die with him: that hee would. *ver.35.* But see how shamefully he is cast downe. For his fall was so much the fowler, by how much the seruants that occasioned it, were the baser. A fiely gyrtle, and shee not free, but a bondmaide, bearing no great office in the house, but onely keeping the doore, is made an instrument to beate downe that high conceite he had of himselfe. And this is the Lords ordinarie proceeding with proud persons. Hee vseth many times euен by vile and base meanes to subdue and punish their pride. According to that speech of the Apostle. *God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world to confound the mightie things. And vile things of the world, and things which are despised, hath God chosen, and things that are not, (that is, things which in mens account are nothing worth, so abiect and base that they are not regarded) to bring to nought things that are. Thus dealt the Lord with Pharaoh King of Egypt: he was so proud at the first, as there was no dealing with him, he scorned that God should command him to let his people goe. Who is the Lord that I shold heare Exod.5.2. his voioe and let Israel goe? I knowe not the Lord, neither will I let Israel goe.* But God made him knowe before hee left him, and that euен by the weakest meanes that could bee, He could haue hisled for some warlike nation; to haue van quished him and led him away captiue, as he dealt with Ze- *Isa.5.26.* dekiab. He could haue sent Lions to haue slaine him, as hee did to the Assyrians that dwelt in Samaria: Hee could *2.Kings.17.25.* haue sent Beares to haue torn him in peices, as hee did to *2.C.2.24.*

Doct.5.

God beateth
downe the
pride of men
by vile and
base meanes.
1.Cor.1.27.28.

Exod.3. the children that mocked *Elisha*. But he vseth none of these
 meanes, but onely sendeth frogges, and lice, and flies, and
 such like vile and weake creatures, to plague him and to
 checke his pride. And indeede, euen these things which in
 themselues are contemptible, were a greiuous annoyace
 to him, and to the whole Land. For his very bed-chamber,
 yea his bed it selfe was pestred with frogges &c. In like
 manner *Goliah* that mightie gyant of *Gath*, that defyed
 all the Host of *Israel* with proud and brauing termes, as if
 none had beene able to fight with him and ouercome him,
 was quelled by little *Daniel* with a sling and a stone. So *Si-
 sera* the captaine of *Iabins* Host that came against the *Isra-
 litcs* in such confidence of the victory, was slaine by *Iael* a
weake woman with a naile and a hammer. And *Abimelech*
 in the hight of his pride, was also brought to his death by a
 woman, who from a tower cast a peice of a milstone vpon his
 head, and brake his braine pan. And *Herod*, who was lifted
 vp, and swelled in pride at the voice of those flatterers that
 told him he spake more like a God then a man, was suddenly
 smitten by the Angell of the Lord, and was eaten vp of
 wormes. And indeed, this is a worthy punishment for pride,
 that the more arrogant a man is, the more hee should bee
 shamed and dejected, as our Sauiour Christ saith, *He that
 exalteth himselfe shalbe brought lowe*. And therefore Peter
 is worthily more disgraced then his fellowes, because hee
 had arrogated more to himselfe then they, though without
 cause.

Vse.1. This may admonish vs to labour for humilitie, to thinke
 basely of our selues and to bee lowly in our owne eies, and
 so shall we be more acceptable to God. Our Sauiour Christ
 hath euer beeene louingly affected, towarde those that
 were of humble mind. When that good Centurion had
 such a base conceit of himselfe, that he thought not himselfe
 worthy that Christ should come vnder his roofe, oh how
 highly our Sauiour commendeth him! *I haue not found*, saith
 hee, *so great faith, no not in Israel*. *John Baptist* confessed of
 himselfe in all humilitie, that he *was not worthy to beare the
 shooes*.

Mat.8.8.10.
Mat.3.11.6.
11.9.11..

shooes of our Saviour Christ. But hee affirmeth of him , and that very earnestly, that he was a Prophet, yea and more then a Prophet , yea that among them that are begotten of women , there arose not a greater then Iohn Baptist. The deeper the Well is, the sweeter is the water : so the more humble any man is in his owne conceit , the more acceptable hee is to God. And indeed, if we could seriously consider , how vnable we are of our selues, to doe any thing that is good, without Gods assistance , wee should see there were no cause for vs to be proud. Nay if wee had any sound grace or vertue at all in vs, there would be no place left for pride. For as wee see the sunne the higher hee is in the firmament, the shorter shadowes he maketh, and the neerer he comes to the earth, the shadowes of all things are the longer. So vertue & grace the higher and the more eminent it is, the lesse ostentation it maketh. Whereas on the other side , where grace is wanting, there is nothing but pride and arrogancie : euen as the eares of corne , that haue nothing in them but light stiffe, stand perking vp aboue all the rest; but they that are laden with full corne, hang downe their heads.

Secondly, this may be a good warning to vs, not to contemne nor despise the meanest persons, no nor the vilest creatures in the earth, because we see God can make them instruments to correct our pride. The proud vncircumcised *Philistim*, when hee saw poore *Danuid* come to him with a stiffe in his hand, *he disdained him, and threatened to give his flesh to the foules of heauen, and to the beasts of the field.* Yet this *Danuid*, by Gods assistance brought him groueling to the earth , and afterward cut off his head with his owne sword. Yea wee see how troublesome euen gnattes and fleas , are vnto vs in Summer time. And indeed, there is not the weakest creature in the world, but if God arme it against vs, it is strong enough to chasise vs for our sinnes. As the Lord calleth the grashopper, the canker worme , the caterpiller and *the palmer worme* (all of them in theinselues silly creatures) *his great host, which he sent among them.* And there is a memorable history of the *Archbishop of Mentz*, that hauing

Vs.2.

1.Sam.17.42.
44.49.51.*Quem vedit
dies veniens su-
perbum: hunc
vedit dies fugi-
ens tacitentem.*

Sphinx. Aenig.
mat.

put a great number of poore people into a barne, promising them some almes, and hauing set it on fire ouer their heads, the mice that were in it by the iust iudgment of God pursued him to death. And we read of a whole towne in *Spayne*, that was vndermined and cast downe with conies. And diuerse people haue beene drien from their habitations, by the annoyance of moles, frogges, mice, and hornets and such like creatures. And thus much for the occasions of Peters sinne, now it followeth to speake of the sinne it selfe.

Prov.17.17 &c.
27.10.

2.Sam.16.17.

Mat.4.18.19.

Mark.5.37.

Mat.17.1.

& 26.37.

But he denied &c.] This is the siane of Peter, that hee denied his Master. If our Sauiour Christ had beene but an ordinarie friend to the Apostle Peter it had beene too much for him to haue denied him in this manner. For as *Salomon* saith, *A friend loneth at all times*; and therefore, he giueth counsell in this case, *Thine owne friend and thy fathers friend forsake not*. And hereupon, when *Hushai* *Davids* friend had vnder a colour, and by *Davids* consent ioyned with *Absalom*; the better to discouer to *David* all his plots and purposes; *Absalom* thinking hee had reuolted indeede, entertaineth hiun in this maner, *Is this thy kindnesse to thy friend*? &c. But Christ was not onely Peters friend, but hee was his Master: yea, such a Master, as had alwayes beene most kind vnto him, and had continually graced him with his fauour. For first, when as Peter by his calling was but a poore fisherman, Christ called him to be one of his Disciples, and made him a fisher of men. Yea hee made him an Apostle, which was the most high and honourable calling in the Church. Besides, our Sauiour neuer wrought any great miracle, but Peter was alwaies admited to be present. As when he raised vp *Iairus* his daughter, *He suffered no man to follow him*, but Peter and *Iames* and *Iohn*. And when he was transfigured in a glorious manner on the mount, Peter was admited to be a beholder of it. Yea when he was in that grieuous Agony in the garden, Peter was called to be a witnesse thereof. *He tooke Peter and the two sonnes of Zebedeus with him*. All the rest of the Disciples were left at the doore. Yea more then this, he was euen his God and his Lord, as himselfe had before

fore confessed. All this then doth aggrauate his sinne, in that hauing seene our Sauiour worke so manie excellent miracles, as to walke vpon the Sea, with a word to still the rage of the winds, with a word to heale all manner of diseases, to restore strength to the lame, sight to the blind, yea and life to the dead: all which conuincid him in his conscience, that he was the Sonne of God; yet notwithstanding he did so shamefully denie him, ² If Peter had never seene nor knowne our Sauiour Christ, if hee had never acknowledged and confessed him, if hee had never promised him the contrarie, it had beene something, but now after all this to denie him, it maketh his sinne so hainous, as it is hard for any other man to commit the like.

This example of the Apostle Peters fearefull fall doth teach vs, that there is no sinne so grieuous nor so hainous, no wickednesse so odious and abhominable, but euen the deare child of God, being left to himselfe, may fall into it, except the sinne against the holy Ghost. It is most true, that there are the seedes of all sinne whatsoeuer, naturally rooted and inbred in vs, which if they bee not preuented, are ready to breake out, vpon any occasion that shalbe offered. Who would haue thought, that the Apostle Peter ^b so excellent in grace, so devout in loue, so strong in faith, could euer haue beene brought to this passe, to deuise Christ Iesu after this manner? So that hereby it is euident, that in respect of their outward estate, many times there is little or no difference, betweene the child of God and a reprobate. And this is true, First before their conuersion to God. When they liue in such grosse and notorious sinnes as they may seeme euen to be shackled by the foote with reprobates. As may appeare in *Mary Magdalen*; who before her conuersion was a common strumpet, and possessed with seuen Devils. And in the Apostle Paul himselfe, who as he confesseth, before he was called. *Was a blasphemer, a persecutor, and an oppressor.* Yea hee persecuted the *Church of God* extremely, and made hanocke of it. And hee saith of himselfe, and *Thens* and the rest of Gods children, *Wee our selues also*

a Nescio an in altero hoc genus peccati tantu ponderis esse pos- sit, in beato Pe- tro fuisse mani- festum est. Quis- quis enim forte in aliqua perse- cutione graui negauit filium Dei, in compira- tione Petri vi- debitur leonus deliquisse: si ne- gauit quem non vidit, si negauit quem non agno- uit, si negauit cui nihil promisit.
&c. Optatus.
contra Donatist.
lib.7.

Doctr. 6.
Gods Chil- dren tall ma- ny times into grieuous sins.
b Petrus qui omniibus erat sanctitate pre- stantior, amore deuotior, fide ro- bustior, &c.
Christum nega- uit. Bern. de can- dom. serm. 6.
Luc. 7.37.38.
Mar. 16.9.
1.Tim.1.13.
Gal.1.13. &

Ad 26.11.
Tit.3.3.

were in times past vnwise, disobedient, seruine lusts and diverse pleasures, living in maliciousnesse and enuie &c. So likewise, he

1. Cor. 6.9.10.
11.

putteth the *Corinthians* in minde, what manner of persons they had beene, before they were sanctified, namely some

Ephes. 2.1.2.3.

of them had beene *Idolaters, Adulterers, Buggerers, Theeuers, Drunkards*, and as wretched sinners as could bee. And hee

concludeth both of *Iewes and Gentiles*, that whiles they remained vngenerate, they were by nature no better then

2. Tim. 2.19.

the children of wrath. Indeed in respect of Gods decree, there is great difference. For the Lord *Knoweth who are his*,

though they be hid, as it were, ouer head and eares among reprobates: but in respect of their outward conuersation, there is no difference at all.

Neither is this any whit prejudiciale to their saluation. Indeede if our saluation depended vpon any merits of ours, as the Papists say, then

it were much materiall, what manner of persons wee were. But according to his mercie he sancteth vs, as the Apostle saith,

without respect of any thing in vs whatsoeuer. And therefore the Lord saith, *My thoughts are not your thoughts; neither are your wayes my wayes*.

Tit 3.4.

When we bestow a benefit on a man, we respect something or other in him; but it is not so with God: he both beginneth and perfecteth the worke of

Isa. 55.8.

our saluation, according to the good pleasure of his own will, and to the praise of the glory of his grace. And indeede what can

make more for the glory of God, then this, to saue a wretched & a miserable sinner, that never deserued anything but

hell fire? Euen as the clemencie of a Prince appeareth most, in pardoning the most capitall offenders and horrible Traitors.

Ephes. 1.5 6.

Secondly, this is true also euen after their conuersation, when as many times they fall into such foule and enormous sinnes, that for the present, their outward conuersation is as bad, as if they were reprobates. And this appareth plaine-ly in this example of the Apostle *Peter*, if there were no other prooef of it. It was not the qualitie of *Judas* his sinne,

that made it worse then *Peters*, but his gracielesnesse, that could not repent of it, as *Peter* did. Nay, if all circumstan-

ces be considered, it may be *Peters* sinne will bee found so

hainous, if not more hainous then the sinne of *Judas*. For

Judas

Judas was diuerse times crossed by our Sauiour Christ, as *John 12.6.7.* namely, in the case of the ointment, yea he was openly shamed and disgraced before all his fellowes, when as in the hearing of them all, our Sauiour discovereth him to bee a Traitor, pulling him as it were out by the poil, when hee gaue him a soppē &c. Hence he conceiued dislike of his Master, and no doubt began to stomacke him: and then briete working on his couetousnesse (for the Priests offered him money) he was easily drawne to doe that hee did. But Peter was euer well beloued and respected of his Master, as *Mat. 26.23.* *24.25.* *1. John 13.26.* hath beene said, and was never out of grace and fauour with him: and yet notwithstanding he denieth him. Fearefull also and wofull was the fall of *David*, as the Scripture hath recorded it. It may seeme strange, that *David*, a man after Gods owne heart, as the Lord himselfe testifieth, could possibly fall so farre as he did. For if wee consider the circumstancies and degrees of his sinne, it will appeare, that (finall impenitencie excepted) a reprobate could scarce commit a greater. For first, he committeth adulterie with *Uriah* his wife: after that, hee vseth very vile and sinfull shiffts to saue his credit, and to couer his sinne. As hee sendeth for *Uriah* from the Campe, where he was fighting the battels of *God* against his enemies, and would haue had him to haue gone and layen with his wife, that so hee might father the child. When he could not perswade him to goe home, hee causeth him to eat at his owne table, and there maketh him drunke, thinking that then hee would haue done it. But when this would not preuaile neither: he that before, in the time of his affliction, was so tender hearted, that his conscience checked him for cutting off the lap of *Sauls* garment, doth now make no bones, to cause *Uriah*, an innocent and harmless man, to be slaine and made away. In like maner, *Noah* and *Lot*, both of the righteous persons, as is testifiéd of them, and both of them hauing had so good experience of Gods mercisfull goodnessse in preseruing them; the one from the destruction of the oldworld, the other frō the ouerthrow of *Sodom* & *Gomorrah*: yet were both drunke in a shameful maner, and.

1. Sam. 13.14.

2. Sam. 11. the whole Chapter
c. 12-9.

1. Sam. 24.6.

Gene. 7.1. &
2. Pet. 2.7.8.

Gene. 6.8.
Gene. 19.16. &
9.21. & 19.33. &c.

Num. 12. 7.

Exod. 33. 11.

Psal. 106. 32. 33.

Num. 20. 10. 12.

Deut. 34. 4.

and Lot to his drunckenes added incest, euен with his owne daughters. In a word that *Moses* was so *faithful in the house of God*: he that found such grace in the sight of God, that the *Lord spake to him face to face, as a man speaketh to his friend*; he that had so great experience of the mighty power of God, in so many glorious miracles: yea himselfe had beene Gods instrument in effecting them: he that had with such a great patience and meekenesse ouercome so many prouocations of that froward and peruerse people: yet at the last was so an- gred, and his spirit so vexed, *that he spake vnaudisely with his lippes*: which sinne of his was so hainous, as that the Lord would not therefore suffer him to enter into the land of promise. Many examples might be produced for the fur- ther confirmation of this point: but by these it may suffi- ciently appeare, that though a man be neuer so deare to God, and haue receiued neuer so great a measure of grace and sanctification, yet if hee be lett to himselfe, by violence of temptation he may fall into great and fearefull sinnes.

But some may say, God is able to stablish his children, as the Apostle saith, and *to keepe them from euill*. Why then doth he not alwaies preuent them with his grace, but suffer them to fall thus fearefully to the dishonour of his name, and the wounding of their owne soules?

Answere.

I answeare as before, that God is not bound to followe ~~any~~ man with his grace, after he hath once regenerated and sanctified him. And herein God dealeth with his children, as a father doth with his prodigall sonne. Though he be able to furnish him continually with money, and to supply ~~all~~ his idle and wastfull expences: yet when hee seeth that no- thing will serue his turne, but that still hee lasheth it out without any measure, he giueth him ouer, and leaueth him to himselfe, to be beaten with his owne rod, as that prodi- gall youth was in the Gospell that at the last comming home by weeping crosse, hee may learne to bee a better husband. And yet no man condemneth this father of cruelty or hard dealing to such a sonne but rather commendeth his wisdome. So in like manner, when the Lord perceiuteth his children

Luke 15. 14. 15.

16.

to

to waxe carelesse, in husbanding the graces which he hath giuen them, when they beginne to be negligent in vsing the meanes to preserue and increase them, hee iustly withholdeth his grace from them, and leaueth them to fall into grosse and grieuous sinnes. And yet such is the mercifull goodnesse of our God, that even this maketh for our great and vnspækable good. That God, that in the beginning by his diuine power, brought *light out of darkenesse*, is able also out of the greatest euill to bring the greatest good. To which purpose Saint *Augustine* hath a good saying, Almighty God being infinitely good, would by no meanes suffer any euill to bee in his works, vnlesse by his power and goodnesse hee were able to dispose it to good. And the Apostle also saith, that *all things work together for the best, to them that loue God*: yea even sinne that is hurfull to others, by Gods mercifull dispensation is profitable to them. For first, when the chil- dren of God are overcome of the temptation which they striue against, and so fall into some great sinne, it maketh them displeased with themselues, because they haue so dis- honoured God, and so they beginne to take a better vewe of their owne frailty and weakenesse, and are exceedingly humbled thereby: whereupon Saint *Augustine* is bold to affirme, that it is profitable for them that ouerweene of themselues, to fall into some grosse and notorious sinne, that thereby they may be out of loue with themselues, as before by thinking too well of themselues, they had fallen. And he bringeth in the example of *Peter*, for a prooofe of it; who as he saith was more profitably displeased with himselfe when he wept, then he was pleased with himselfe when hee presumed according to that in the *Psalme*, which hee also alleageth, *Fill their faces with shame, that they may seeke thy name O Lord*. This is farre from the Deuils purpose, when he tempted vs to sinne; and yet see how the goodnesse of God ordereth and disposest of it for our benefite. The Deuill may in this case be fitly compared to that combattant, of whom we read, that ranne with his sword against his aduersarie, thinking to haue runne him through, but Gods

*Enchir. ad Lant.
rent. cap. 10.
Rom. 8. 28.*

*Mala eis pro-
sunt, quae a lys fa-
cientibus obiunt.
Mag. Sentent.
lib. 1. disti 49. G.*

*a Audeo dicre,
superbis vtile esse
cadere inaliquod
opertū manife-
stumq; peccatum,
unde sibi dispi-
ceant, qui iam si-
bi placendo cesi-
dorant. Salubri-
us enim Petrus
sibi dispiacuit,
quando fleuit;
quam sibi placu-
it, quando pre-
sumpsit, iuxta il-
lud. Psa. 83. 16.
De ciuit. Dei lib*

*14. cap. 13.
Sanctis usq; adeo
Deus omnia coo-
peratur in bo-
num, ut si qui bo-
rum deviant &
exorbitant, etiā
hoc ipsum eis fa-
ciat proficere in
bonum, quia hu-
miliores redeunt
atq; doctiores;
Petrus. Magist.
Sentent. lib. 1.*

*Distinct. 46. I.
a Pherco Iasoni
prosul hostis,
qui gladio romi-
cam eius operuit
quam sanare
medici non pote-
rant.*

prouidence secretly guiding his hand, he opened an impostume, which no Phisitions could heale; and so thinking to kill him, he preserued his life. So the Deuill in great rage thrusteth sore at Gods children, seeking to wound them to

b *Necit diabolus, quomodo illo & insidiante & furente, vitatur ad salutem fidelium excelsissima sapientia Dei de Trinit. lib. 4. cap 13.*

c *Nequissimus ille seruus filii seruit, vel iniuritus. Quid ei tam molestum, & quid nobis esse poterat tam iucundum, quam ut etiam malum eius nobis cooperetur in bonum Bern. in Psal. 91. serm. 11.*

Rom 5.20.

Aske 7.47.

Multi & magni sunt languores mei, multi & magai; sed amplior est mea dicina tua. Aug. confess. lib. 10.

Psal. 39.2.

death by some notorious fall: yet by the gracious dispensation of God, he is so farre from hurting them, as that by this meanes hee launcheth and letteth out their vlcers of priuy pride and ouerweening of themselues. So that for all his fury, he is but a Surgeon to heale our corruptions. Whereunto agreeeth that sweet saying of *Augustine*. [b] Little knoweth the Deuill, how the wonderfull wisdome of God vseth his malice and rage, to the saluation of the faithfull. And *Bernard* saith to the same purpose^c. That lewd seruant (meaning the Deuill) doth seruice vnto Gods children full fore, against his will. What could be so greuous to him, & so pleasant and comfortable to vs, as that his euill should worke for our good? Secondly, it letteth vs see the exceeding goodnessse and bountifullnesse of God, in pardoning and forgiuing great sinnes: to the end, that when wee shall finde, that where sinne abounded, in vs there grace abounded much more in the Lord, wee may be prouoked to loue him the more, as our Sauiour testified of the poore woman, that washed his feet with her teares, and wiped them with the haire of her head: *Many sinnes are forgiuen her, for she loued me*. As a man cannot chuse but loue the Phisition, that hath recouered him from some dangerous sickenesse: so we cannot chuse but loue the Lord, who in mercy forgiueth all our sins & healeth all our infirmities. *Psal. 103.3.* Thirdly, it maketh vs more wary for the time to come, least wee should fall into greater sinnes. As he that hath caught a fall, taketh better heed to his steppes: so the childe of God, having fallen into one sinne, is made more heedfull, that hee fall not further. He will thinke with himselfe, I haue fallen into this sinne, I may fall into a greater sinne, if I be not circumspect: and therefore, hee resolueth with *Danid*, to take heed to his wayes that he offend not. Fourthly, it causeth vs to runne forward with more speede. As he that runneth

neth in a race, or trauailleth in a journey, if hee happes to fall, he will not lye long, but will rise againe with speede, and bestirre himselfe the faster, that he may not be hindred or cast behind. Last of all, it letteth vs see our owne inability, that despairing of out owne strength, we may more earnestly craue the assistance of Gods grace. As *David*, after that fearefull fall of his, sawe the corruption and weakenes of his nature, and therefore prayeth vnto God to stablish him with his free spirit: yea to knit, and as it were, to chaine his heart vnto him, that hee might feare his name. So that we see how rich the Lord is in his mercy to his children, that causeth euen their sinnes, which in themselues are damnable, to turn to the furtherance of their salvation. But howsoeuer the children of God doe many times fall fearefully and grieuously: yet this is their comfort, they can never fall totally nor finally from the grace of God. It is true, there mae be a greate decay and eclipse of grace, but yet it is so rooted in the heart, as it can never vtterly be lost. Indeed the most godly man that liueth may commit such sinnes, as by the due deserft of them hee might loose his prerogative of being the child of God, but yet in regard of Gods election and free grace of adoption, hee remaineth still the child of God. For the Lord is not fickle and inconstant in his loue, to loue a man to day, and to cast him off to morrowe. No there is no *variableness, nor shadow of change in him*. And therefore as our Sauiour Christ saith, *whome hee loueth once, he loueth to the end*. Besides, in his greatest fals, the seeds of Gods grace remaine in his heart, whereby hee is preserued from finall apostacy, as the Apostle saith, *He that is borne of God sinneth not, for his seed remaineth in him*. And our Sauiour saith, *whosoever drinketh of the water that I shall give him, shall never be more athirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life*. And in another place, *He that beleueth in me, out of his belly shall flow riuers of waters of life*. So that the graces of God in his children, are not like those brookes, whereunto *Job* compareth his friends, that runne like riuers in winter, but

Psal. 51.12.
& 86.11.

O magnum do-
nnum, quod in pœ-
nari dedit Deus
in salutem ver-
tit. Chrysost.

Iam. 1.17.
John 13.1.

1. John 3.9.
John 4.14.

& 7.38.

Rom. 11.29.
John 5.24.

Mat. 7.25.

Act. 20.9.10.

12.

are dried vp with heat in summer , and faile out of their places: but they are such as spring continually , and are neuer dried vp till they haue brought a man to life euerlasting. For the gifts and calling of God are without repentance. Againe our Sauiour Christ saith , *Hee that beleueneth, hath already passed from death to life.* So that if it be possible for a man to bee brought from life to death , and from heauen backe againe to hell , then is it possible for the child of God quite to fall away , and become a reprobate. But the perseuerance of the faithfull is more sure and firme then so. They are builided vpon that immoueable rocke Christ Iesus , and the greatest stormes of temptations cannot make them fall. It may bee sometimes with the child of God , as it was with *Eutychus*, when being ouercome with sleepe , hee felldowne from the third loft : euery body that sawe him, thought hee had bene dead, there was so little appearance of life in him : yet when the Apostle *Paul* came , and embrased him , he bids them not trouble themselues , for his life was in him , and by and by he recovered and came to himselfe. So the child of God, both in his own feeling, and in the iudgment of others, may seeme to be gracelesse , and yet there is grace remaining in the heart , though so weake , as it can hardly be discerned. For as fire is often so raked vp vnder the ashes , as that there is no token of fire to be seene , there is neither light , nor heat, nor so much as any smoake; and yet there is fire which with blowing, and supply of newe fewell , will soone kindle againe: As trees in winter seeme to bee dead and withered, but yet there is sappe belowe in the roote , which in the spring will appeare , and cause them to bud and flourish againe: And as the sunne may for a time be hid from our sight by some thicke cloud , and yet when the cloud is dispersed, it appeareth againe in perfitt beauty. So the graces of Gods spirit may seeme for a time to bee in a manner dead and extinguished in vs : but in the end , they haue their lively and powerfull operation as before. A woman that is with quicke child, may for a space neuer feele it stirre within her : yet she is not discouraged , but afterwads she feeleth it againe. So peraduen-

peraduenture, the child of God may for a certaine season, feele no stirring nor mouing of Gods grace within him: but yet herein he may stay himselfe, that if euer he felt it in truth, hee shall in good time feele it againe to his comfort. And in this respect our estate is farre better then was the estate of *Adam*, euen in his innocency; God had indued him with an excellent measure of grace, but being all committed to his owne keeping, the Deuill soone spoiled him of it. But God hath prouided better for our security: for the grace that he besloweth vpon vs, he doth not trust vs with it, knowing our weakenesse, but hee keepeth it himselfe. As the Apostle saith, *Our life is hid with Christ in God, when Christ which is our life shall appeare, then shall we also appear with him in glory.* So that now all the Deuils in hell cannot bereave vs of the least sauing grace that God hath giuen vs.

Col.3.3.4.
2.Tim.1.12.

But it will be obiected, that there are examples in the Scripture, as of *Demas*, and others, that haue vtterly fallen away, and made shipwrecke of faith. And our Sauiour saith in the Parable of the seed, that many that haue beleaved, in time of temptation hane fallen away.

2.Tim.4.10.
1.Tim.1.19.

Luk.8.13.

To this I answeare, that there was never any man that was the true childe of God, and a true member of the Church, that euer fell away finally. Indeed, the Church hath alwayes, (and shalbe to the end) beene pestered with hypocrites, which occupie a roome in it, but were never sound members of it. And those fall away thicke and threefold, as Saint *John* saith, *They went out from vs, but were not of vs.* *1.Ioh.2.19.* The Church is compared to a net. Now as all is not fish that commeth to the net, as the prouerbe is. But the net draweth many things, which the fishermet never put in their vessels so there are many receiued outwardly into the Church, as *Simon Magus* was, to whome it may bee truely said, as *Peter* said to him, *they haue neither part nor fellowship in the priniledges of the Church.* Againe there is indeed a faith that may be lost, namely, when it is seperate from a good conscience, for that is a dead and a fruitlesse faith: but a true

*Non omnes quo
sagena trahit,
pi catorum vase
recipient.Bern.
de Conuers. ad
schol.*

Act.8.21.

Luc. 22.31.32. a Petrus cum peccauit, charitatem non amisit, quod peccauit potius in veritatem quam in charitatem; cum eius se nos esse menitus est in ore, cuius totus erat in corde: ideoque negationem falsitatis continuo lachrimis lauit veitas charitatis. Sic cum David pec. carit, charitatem non perdidit, sed obstupuit in eo quodammodo charitas, ad uehementem temptationis dilectum & charitatis in eo nequaquam facta est abolitio, sed quasi quedam soporatio: que max ut ad vocem argumentis Prophete euigilavit, continuo in illam ardenteriam charitati, confessione erupit, peccauit domino, & continuo audiuit &c. Bern de amore Dei p.2. 2.Sam.12.43.

Vse. I.
 Iam. 4.12.

liuely faith, such as all Gods children haue, can neuer be lost. For that prayer of Christ in the behalfe of Peter, is aquailable for all the elect to the end of the world, namely, that howsoeuer Sathan in his malice list and assault them, yet their faith shall neuer faile. And though our Sauiour speake of some that shrinke and fall away in temptation: yet they are such as neuer had any roote. And the faith they seemed to haue, it was but temporarie, they beleueed onely for a time. The Galathians were the true Church of God, truely regenerate and effectually called: yet were they snared by false doctrine, and fell dangerously euен to the extinguishing (as much as lay in them) of the graces of God: yet were they not quite bereft of the spirit, yea Christ himselfe remained in them still, though for want of godly graces, he was as it were without forme, as the Apostle saith Gal. 4.19. David also after his fall was in the like case: yet he had not viterly lost the spirit: for he prayeth vnto God, *take not thy holy spirit from me* Psal. 51.11. And to this purpose Bernard hath a good saying a Peter when he sinned, lost not charitie, because he sinned rather against the truth, then against charitie; when as with his mouth he denied himselfe to bee his whose he was wholie in his heart. And, and therefore, the truth of charitie, with teares washed away the deniall of falsehood. So when David sinned, he lost not charitie, but it was after a sort benummed in him by the violence of the temptation, neither was his charitie quite abolished in him, but as it were laid asleepe; which asloone as it was awaked at the voice of the Prophet that reprooued him, he straighway brake out into that most earnest confession of charitie, *I haue sinned against the Lord*, and presently heard this answere, *The Lord hath taken away thy sinne, thou shalt not die.*

This doctrine (to make vse of it) serueth first for our instruction, namely that we be not too rash in judging & condemning our brethren. We see by this that hath beene deliuered, that a man may fall greiuously and fearefully, and yet bee restored to the fauour of God. And therefore as Saint Iames saith, *VVho art thou that iudgest another man.*

We

We may not set boundes and limites to Gods mercy at our pleasure, to say such a man hath committed such and such sinnes, therefore he cannot bee saued. This is too great presumption in any man. ² It belongeth to God onely to know who is guiltie in that manner, and it is his prerogative (as one saith well) to give sentence. And therefore, let all men keepe silence, and let God alone iudge who is a sinner. At the day of iudgement, the sonne of God shall sit as Judge, who knoweth what is his, and what is none of his. It belongeth to him to make choice, what hee will lay vp in his barne, and what hee will commit to the fire. Let vs all acknowledge our selues to bee men, and let none vsurpe the power and authoritie of Gods iudgment. For if any man shall arrogate so much to himselfe, what shalbe left for Christ to doe at the last iudgement. Let it bee better for a man, not to bee guiltie of his owne sinnes, rather then to desire to be a iudge of other mens sinnes. And therefore in this case let euery one of vs lay our hands vpon our mouthes. And let vs practise the counsel of the Apostle, Brethren (saith he) *If a man be fallen by occasion into any fault, yee which are spirituall, restore such a one with the spirit of meekenesse, considering thy selfe, least thou also bee tempted.* Either wee haue committed as great sinnes our selues, or if the like temptation were offered vnto vs, wee shoulde as readily yeeld as they haue done, if God shoulde leaue vs neuer so little. And therefore wee must bee pittifull towardes them, and pray for their amendment. As he that hath recovered from some grieuous sicknesse, pittie those that are sick of the same disease, and as he that is deliuered out of prison, hath compassion on them that lie bound in misery and yron: So the childe of God, hausing by Gods mercy recouered from his sinnes, can not choose but pitty those that are ouertaken with sinne. That which the Apostle requireth of Ministers, must in some measure be performed of all Christians namely, *to bee gentle toward all men, suffering sinners with meeknesse, prouing if God will at the last give them repentance &c.* Yea by loue wee must conuer eu'en a multitude of sinnes. And herein there is a manifest

*a Dei est nosse
reum, illius
firre sententiam.
Taceamus omnes
homines. Solus
Deus iudicet
peccatorem Opt.
cont. Donat. l. 4.
Et l. 7. In die iu-
dicii sedebit iu-
dex filius Dei,
qui agnoscit quid
est suum, & quid
alienum. Illius
est eligere quid
condat in horro
& quid tradat
incedio. Agnos-
camus nos om-
nes homines esse.
Nemo sibi vjur-
pet diuini iudicij
potestatem. Nam
si sibi tantum
vendicet homo,
quid in iudicio
acturus est Chri-
stus? Satius sit
homini, se de pec-
cato suo reus
non sit, quam si
de alieno index
esse desideret.
Gal. 6. 1.*

*Haud ignara
mali, miseris
succurre redisco.
Dido apud Vir-
gil. Aenead. 1. .*

2.Tim. 2.24.25.

1.Pet 4.8.

manifest difference betweene the Godly and the wicked. The godlie couer many infirmities in others vnder one good gift, but the wicked burie many good gifts vnder one infirmitie.

Secondly, it serueth for the comfort of all Gods children. For it is a glasse wherein they may behold the rich mercie of God, in pardoning such great sins, that like sinners they may not despair. To which purpose Saint *Paul* hath an excellent speech, hauing related at large, what a wretched sinner hee had beeene before his conuersion euen the chiefe of all sinners; hee saith, that hee was received to mercy, for this end, that *Iesus Christ* might shew on him all long suffering to the ensample of them that shall in time to come beleue in him &c. where he plainly teacheth vs, that Gods grace is not appropriated and intailed to some few, but is indifferently offered to all, that are qualifid aright to receiue it. God was not onely mercifull in forgiuing the sinnes of *David*, and *Peter*, and such like; but hee is as mercifull to forgiue thee thy sinnes, whosoever thou art, if with bitternes and griefe of heart, thou canst bewaile them as they did.

1.Tim.1.16.

Vſe. 3.

Cadit Petrus, vt
reliqui caueant.
Hugo in locum.
Considera &
treme vir iuste,
Petrus paulo
ante communi-
cans &c. Caicta.
in hunc locum.
cuius potest ac-
cidere, quod cui-
quam potest. Sen.
a Nemo audie-
bit de sua virtu-
te confidere,
quando mutabi-
litatis periculum
nec beatus Pe-
trus potuisset
euadere. Glossa
ordinar.

b Cum videat
tantorum virorum & cauendas tempestates, & flenda naufragia. de Duct. Christ. Lib. 3. purpose

Thirdly wee may here bee admonished to take heed, that wee sucke not poysen out of this and such like examples of the falles of Gods children, by taking occasion thereby to hearten our selues in our sinnes: but rather bee made more wary and circumspect ouer our selues. As a weake old man seeing a young lustie man take a fall in the way before him, taketh better heede to his steppes, least he fall also. So when we shall see, that the Apostle *Peter*, a man indued with such a measure of grace, did notwithstanding fall so fearefully, wee had neede looke well to our selues, or else whither may wee fall if we bee left to temptation as hee was [a] who dare now presume of his owne strength, when this blessed Apostle, that was a pillar, as it were, in the Church, is thus fearefully shiken? Nay rather, a man should alwayes suspect himselfe, and bee afraid to fall, and when hee shall see such fearefull tempests and such lamentable shipwracke of such excellent men [b] as Saint *Augustine* saith. And to this

purpose *Bernard* giueth good counsell [c] Shunne the pit, saith he, wherein thou seest another fall before thy face. Let other mens destruction bee thy caution. And [d] *Augustine* hath the like saying. Other mens ruines should bee your examples. Now to the end, that wee may not abuse these examples of Gods children, to the incouraging of our selues in sinne: let vs consider first; that this was no ordinarie thing with them, to fall in this manner. It is testified of *David*, euen by the Lord himselfe, that *hee did that which was right in the sight of the Lord all the dayes of his life, saue onely in the matter of Vriah.* 1. King. 15. 5. *David* then made no occupation of sinning. So wee doe not reade, that euer *Peter* denied Christ Iesus any more, no hee was most constant in confessing of his name, euen vnto death. Neither doe wee reade that *Noah* or *Lot* were euer overtaken with drunkennesse againe. And therefore the examples of their falles can bee no incouragement to them that continually adde sinne to sinne; making whoredome and drunkennesse, and such like horrible sinnes, their ordinarie trade and common practise. These men sinned indeede, but it was of infirmitie, through the violence of temptation: and they did not lie along in their sinne, but renued their repentance with grieve of heart; and therefore God receiued them to mercy, and forgave them their sinnes. But this is nothing to thee, whosoeuer thou art, that sinnest presumptuously with an high hand, and liuest and lyest in thy sinne impenitently. God hath no mercy for thee, so long as thou continuest in this estate.

Againe for our selues, let vs consider what hurt wee receive, whensoeuer wee fall into any sinne. For first of all, that spirituall comfort and ioy in the holy Ghost, which once wee felt, and which before was in vs unspeakable and glorious, vanisheth away, and our soules are filled with horrour, by reason of Gods displeasure, and the conscience is made euen the picture of hell. And therefore *David* after his grieuous fall, desireth the Lord *to restore to him the ioy of his salvation.* And a little before, in the same Psalme, hee

c *Vita foneam,*
in quam vides
aliam coram te
eccidisse. Also-
rum perditio
tua sit cautio. de
cons. edific. c. 46.
d *Aliorum*
ruine vestrâ de-
bent esse exem-
pla. de obed. &
humil.
Non cadendi ex-
emplum proposi-
tum est, sed si ce-
cideris, refur-
gendi. Non sit de-
lectatio minorum,
lapsus maiorum:
sed sit casus ma-
iorum, timor
minorum Aug.
in Psal. 51.

faith, *Make me to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce.* Insinuating, that the horrour of conscience, that followeth vpon the committing of sinnes, is like the breaking of a mans bones, which is the greatest paine that can be. Yea, hee saith in an other Psalme, *Out of the deepe places, haue I called unto thee, O Lord:* as though for the time hee had beene in the bottome of hell. Secondly, wee are made vnsit to any thing that is good: so that till we be restored againe by repentance, wee are made vnonprofitable burdens of the earth. There is no cheerfulnesse in Prayer, no life in hearing the word, no delight in receiuing the Lords supper. Our soules are dull and lumpish within vs, as if they were buried in the bottome of a dunghill, that we canhot lift them vp with any feruencie, in the performance of any holy duetie. Thirdly, on the oþer side, we are made most apt and ready to runne into any sinne. Whiles we lie impenitent in any transgression, the deuill cannot offer a tentation to vs, but wee are ready to yeeld, as may appeare in this example of Peter, as wee shall see afterward. Fourthly, we are sure to smart for it, for God will correct vs with one rod or other, till we bee throughly humbled, as the Lord said to David: *If thy children forsake my Law, and walke not in my iudgements: if they breake my statutes, and keepe not my commandements: Then will I visite their transgression with the rod, and their iniquitie with scourges.* What a griesse thinke we, was it to Noah, by reason of his sinnes, to become a laughing stoeke to his owne sonne? What a heart breaking was it to David, to bee thrust out of his Kingdome by Absalom his owne darling? It is said, that when he fled from him, hee had his head couered, and went barefooted, and wept as he went. Better were it therefore for a man to want all the pleasure that his sinnes can affoord, then to endure the smart and shame that followeth after, as the Apostle saith: *What fruste had yee then in those things whereof yee are now ashamed.* Last of all, when a man by his sinnes hath lost the feeling of Gods fauour, it is hard to recover it againe: *Peter wept bitterly, David crieth earnestly, yea*

Psal. 130.1.

Psal. 89.30:
31.32.

Gen. 9.22.25.

2.Sam. 15.130.

Rom. 6.21.

he.

he caused his bed every night to swim, and watered his couch with his teares. So will it be with thee, whosoeuer thou art, that hast by thy sinne lost the fauour of God, it will cost thee many a broken sleepe, many an aking heart, and many a salt and bitter teare, before thou canst bee reconciled againe. And therefore, to conclude in all these respects, wee should bee carefull by all holy meanes to preserue our selues from sinne, and not presume, because God hath beeene mercifull in forgiuing many great and grieuous sinners.

Before them all.] This is the maner of his deniall, that hee doth it openly and publikely, hee did not whisper it in the maides eare, but speake it openly in the hearing of them all. And this doth greatly aggrauate his sinne, that hee is not afraid of a multitude of witnesses. Hee is come to this passe, that he careth not who heareth him denie his Master.

Here then we may learne, that as all sinnes are hainous: so especially that which is openly and publikely committed. The very sight and presence of men should somewhat keepe vs and restraine vs from sinne. It is true that euen our most secret sinnes are odious in the sight of God; because he seeth them as well as if they were open. For as *David* saith, *The darkenesse hideth not from God, but the night shineth as the day: the darkenesse and light to him are both alike*: he seeth as well at mid-night as at noone-day. Neither can there be any place so secret, wherein a man can hide his sinnes from the Lord. And therefore, as *David* prayeth for the pardon euen of his secret sinnes: acknowledging, that God could know and see sinnes in him, when hee could not see them himselfe. But when mens sinnes breake out as the Prophet *Hosea* saith, into the open vewe of the world: and when once the triall of their countenance doth testifie against them; when they are coine to that height of impudency in sinning, that they declare their sinnes as *Sodome*, and hide them not, then are their sins most odious. The reason is, because God hereby is most dishonored: especially, if they be professors of religion that doe offend. For all that profess religion, liue as it were vpon a stage; where all men doe eye

Distr. 7.

Those sinnes
are most hainous
that are
openly com-
mitted.

Psal. 139. 12.

Ier. 23. 24.

Psal. 19. 12.

Hos. 4. 2.

Ia. 3. 9.

Vultu morbum
incepsq; fiten-
tur Iusenal. sa-
tyr. 2.

unius cuiusq; ca-
su tanto maiori
ris est criminis
quanto, priusq; a-
caderet, maioris
erat virtutis.
Bern. de conc.
adif. cap. 51.

them : and obserue their conuertation. And if they commit any notorious sinne; on the one side , the godly , if they be weake are scandalized and offended. It is a great temptation to one that is but newly conuerted to Christ, to see one that for many yeeres hath made a great shewe of Christianity, to fall into such and such sinnes. It weakeneth him exceedingly, and doth greatly endanger the saluation of his soule. If the Lord doe curse him, that shall cause a blind man to go out of his way : how much more shall they be accursed , that by their euill example shall turne any man out of the way of righteousness. And therefore , our Sauiour Christ denounceth a fearefull woe to him , that shall by any meanes whatsoeuer offend or cast a stumbling blocke in the way of any of those that beleue in him : he saith , *It were better for him that a mil-stone were hanged about his necke , and that he were drowned in the depth of the Sea.* If they be flung they are greiued : as *Lot was with the wickednesse of the Sodomites.* On the other side , the wicked , if they bee yet indifferent, and not throughly confirmed , they are mighty encouraged and strengthned in their wicked courses by this meanes. Nay they thinke themselues iustified , and as it were, priuiledged , when they see men that would be counted Christians , liue as dissolutely as themselfes. And if they be such as are already set downe in the seat of the scorners , their mouthes are opened to blasphem the holy name of God and the profession of godlinesse. As the Prophet Ezechiel charged the Iewes that were in captiuitie , and Saint Paul to the Romaines , that they polluted the holy name of God, and caused it to be blasphemed among the Gentiles. And so Nathan told David , that by that deed of his , hee had caused the enemies of God to blaspheme. And so it is at this day. Let a man that professeth the feare of God , and frequenteth Sermons , and seemeth to be more holy then the rest, let him I say fall into any sin, and by and by all the vngodly and prophane persons are ready with open mouth to crye out: *Loe, these are your professors , there is no better in any of them.* And this maketh the Papists among vs to speake to ill

Deut.27.18.

Mat.13.5.

2.Pet.2.8.

Ezech.36.20.

Rrm.2.24.

2.Sam.12.14.

of our religion (and yet they of all others haue least cause: for it were pitty of our liues , if we were as bad as they) because many of vs liue so wickedly. But as this is most hainous in all , so especially in those that are superiours , and are set in any eminent place aboue others. They can hardly fall from their estate , but they doe much hurt. The hurt of one principall member , or of some one of the vitall parts of the body , doth more endanger the body , then the hurt of many others. So in like manner , the publike sinnes of any one principall member , either in the common:wealth , or in the Church , or in the familie , doth farre more hurt , then of a great many besides. And first , for those that are rulers and gouernours in the commonwealth , their euill example is very dangerous. For as when a great Oke falleth in the wood , it beareth downe all the vnder-growth that is within the reach of it : So when a Magistrate falleth , he draweth after him by his example all that are vnder him [a] As we see by experience that as the Prince is , such is the people. As when foolish *Rehoboam* , the sonne of wise *Salomon* , forsooke the lawe of the Lord , all Israel went with him. 2. *Chron. 12.* 1. [b] According to that common saying : All the country followeth the example of the King : neither are his lawes in so much force in this case , as his life : whereunto agreeth that speech of the sonne of *Sirach* : *What manner of man the ruler of the city is , such are all they that dwell therein.* cap. 10. 2. The reason is evident , because their very example is a secret kind of lawe : for this is the condition of Princes , as one saith [c] that what soeuer they doe themselues , they seeme to command it to others : Yea and the people , for the most part , are naturally inclined to counterteit like Apes the manners of their rulers. And therefore , the Lord calleth the euill conuersation of the great persons in Israel , a *snare and a net* , because many were taken and seduced by their euill example. Secondly for Ministers though they haue never such excellent gifts , yet their euill example doth farre more hurt , then all their preaching can doe good. For the people

sipe , atq; ut ita dicam sequaces sumus. *Plin. 29. Panegyr. Hosea. 5. 1. Gualt. ibid.*

Qui sunt in seculi culmine constituti , aut pueri. mos secum perdunt , aut secum multos in via saluis acquirunt: Magna tales , aut pena manet , multis praebens male imitationis laqueum: aut glorie , si multis ostendant sancte conuersationis exemplum. Fulgent de conuersione a seculo , ad Theodor.

• Senatorum: ep. 6. a Quales in rep. principes sunt , tales reliquaque cives cicer. Ep.

b componitur orbis Regis ad exemplum , nec sic inflectere sensus. Humanos edita valent , quā vita regent is.

Mobile mutatur semper cum principe vulgus. clau. c Quicquid faciunt precipere videntur. Quintil. declam. 4.

Flexibiles quamcumq; in partem ducimus a prin-

Loquere ut vi-
deam.

John 6.30.

Ier.23.14.15.

Quod exemplo
fit, id etiam iure
factum putant.
Cicer.lib.4. ep.3.

VSe.1.

Ier.8.12.

& 3.3.

Prover.7.9.

Iob.24.15.

I.Thes.5.7.
Ephes.5.11.

ooke more at the life of a Minister, then they doe at his doctrine, though it be never so good: and therefore, they would haue them speake in the Pulpit, that they may see it in their practise: as the Iewes said to our Sauiour Christ, (though in another sense) *what doſt thou worke, that we may beleene thee?* Hence it is, that nothing is so pernicious to the hearers, as the lewd conuersation of the teachers. And therefore, the Lord reprooueth the Prophets among the Iewes, because that they liuing in filthinesse, committing adultery, and walking in lies; had by that meanes strengthened also the hands of the wicked, that none could returne from his wickednesse: yea euen from them wickednesse was gone forth into all the land. And for parents and maisters, it hath beene shewed already, what great hurt their euill example doth in the familly to their children and seruants.

This doth first of all iustly reprooue all those that care not how publikely and notoriously they sinne, euen in the sight of all men. Wofull is the wretchednesse of many men in this case, that commit all manner of vngodlinesse without blushing: we haue a homely prouerbe, but good enough for such persons, *That the Foxe runneth to the wood, and caret b not who lookyth in his taile.* So they runne to all kinde of wickednesse, and care not who seeth them. As the Prophet Ieremy saith of the people in his time: *Were they ashamed, when they had committed abomination? nay they were not ashamed, neither could they haue any shame.* For as hee saith in another place, *they had a whores fore-head, they could not be ashamed.* As a common strumpet never blusheth at her filthinesse, so they never blush at any sinne they commit, though it be never so hainous. Salomon saith of the whore-maisters in his times, that it was their manner to seeke out whore-houses. In the twilight, in the euening, when the night began to be blacke and darke. And Iob saith, *The eye of the adulterer waiteth for the twilight, and saith no eye shall see me, and disguiseth his face.* And the Apostle saith of his times, that *they that be drunken, are drunken in the night.* And hereupon these sinnes are called by him *workes of darkenesse*, because men vsed to shunne the

the light, and seeke obscurity in the committing of them. [a] For the night & darknes do diminish shame. But now whoremasters and drunckards are not ashamed to commit their vilenies with open face, euen in the sight, and as it were, in contempt of the Sunne. They expose their filthinesse to the vewe of the world, and take pleasure in no sinne that is not notorious. It is a shame saith the Apostle euen to speake of the thinges which are done of them in secret. Ephes 5.12: Marke I pray you, there were shamefull things committed in those daies, and things which could not bee well named with modesty: but they were done in secret: they had a care to couer them and hide them from the eyes of men: yea Cain himselfe, though a reprobate, would not murther his brother openly, but calleth him forth into the fields, where no body should see, and there slew him. But now men are growne so shamelesse in sinne, that murder is committed euen in the open streets, and whoredome by the high-way side, as we reade of Absalon: that he lay with his fathers Concubines in the sight of all Israel. 2. Sam. 16. 22. Yea many are become desperate, that they would be ashamed, not to bee past shame in their sinnes. For they glory in their shame, Phil. 3.19. and boast themselves in their wickednesse, as David said of Doeg. Psal. 52.1. They are so farre from seeking to conceale their sinnes, as they publish and proclaime them to the world, as it were with a Trumpet. It is nothing for them to be wicked, vnelle all the world know them to be such: They glory that they are known to be common swearers, and that they are pointed at for drunckards and vncleane persons. But alas, this is a wofull pride, and a miserable boasting, for a man to boast of that, which without repentance, will be the destruction of his soule.

Secondly wee are all here admonished to followe the counsell of the Apostle, who saith, *Take heede that yee walke circumspectly redeeming the time, because the dayes are euill.* It is true, that when wee haue done all wee can, wee cannot but sinne; for the cursed flesh with the corruptions and lustes thereof, rebelleth continually against the spirit, and halteh,

a Tenebæ mi-
nunt voxq; stra-
pudorem Quid.

Metam. lib. 10.

Inclusioidus &
apertis luximibus
peccat. Nec sunt
grata gaudia, si
qualalent. Marti-
tal. lib. 1. Epi-
gram. 35. de Les-
bia mcretrice.

Abigerunt te-
stem velog; siveq;
Mart. ibidem.

Gen. 4.8.

Lucem ac athe-
ra petit, & tunc
calo peccat. Se-
nec. in Hippol.

Pudet non esse
impudentes. Au-
to confess. lib. 2.

Non solum non
occultanda, re-
rum etiam iam
predicanda ac
diffamanda vi-
detur. Aug.

Enchir. cap. 79.
Non est Tucca
satis quod es
gulosus; & dici cu-
pis & cupis vide-
ri. Mart. lib. 12.

Epigram. 41.
Pulchrum est
monstrari digito
& dicier, Hic est
Pers. sat. 1.

Use. 2
Ephes. 5.15.16. .

haleth vs to one sinne or other. Neither are wee to hope for better, so long as wee carrie about with vs this body of sinne. But yet wee must take heed, and vsce all holy meanes, so to subdue and restraine these corruptions of ours, as they may not breake out into notorious sinnes, to the open dis-honour of God, and publike scandall of the Church. Yea if it bee possible, as much as lyeth in vs, wee must labour to be free from all suspition of euill. For if *Caſar* the heathen Emperour, required this of his wife, much more ought it to be in all that professe themselues Christians. As the Apostle exhorteth, *Abſtaine from all appearance of euill.* 1. Thess.

*Sane interēſt
tue pefectionis
& malas res, &
pariter ſpec̄ies
deuitare. In al-
tero conſientia,
in altero famae
conſulſis. De con-
ſiderat. lib. 3.*

*Magnum eſt
quidem & glori-
oſum, & uſque
ad cælum omnium
ere proferendum
nunquam maliſ
atibus locum
dediffe, ſed multò
fortius eſt, nun-
quam falſis ſuſ-
picionibus labo-
raſſe. De bono
diſcipl.*

Luk. 1. 6.

1oh. 8. 46.

*Peruerſo fauore
tral. 66. in 10. vii.*

5.22. The ſame counſell did *Bernard* give to *Eugenius* the Pope, when hee told him, it made much to his pefection to auoide both euill, and the ſhew of euill. In the one, hee ſhould prouide for his conſcience, in the other for his credite. And Saint *Augustine* bath a ſaying to the ſame purpose. It is (ſaith he) a greater matter and a glorious thing, and highly to be commended, neuer to haue giuen place to euill deedes: but it is a matter of greater strength, neuer to haue beene ſubiect to falſe ſuſpitions. Let vs all therefore take heed to our ſelues in this reſpect, that ſo wee may giue no occaſion of offence in any thing: nay rather, *may take away occaſion from them that ſeeke occaſion*, as the Apostle ſaith, that even our greatest enemies, that prie moſt narrow-ly into our actions, may not bee able to finde an hole in our coates. But that wee may gaine that teſtimonie, which was giuen to *Zacharie and Elizabeth*, that they walked in all the commandements of the Lord without reprooſe. Yea that in aſſurance of our owne conſciences, wee may be able to ſay to our enemies in ſome ſort, as our Sauiour Christ ſaid to his, *Whiſh of you can rebuke me of finne?* namely of notorious finne.

Saying &c.] This is the firſt degree of Peters finne in denying his Maſter. Some there are that in a prepoſteroſe affection, and a corrupt fauour (as Saint *Augustine* calleth it) towards the Apostle Peter, doe labour to extenuate this fact of his, and will by no meanes graunt that Peter could commit

commit so greuous a sinne , as absolutely and flatly to denie Christ Iesus. But the blessed Apostle standeth in no need of their apologie , being already reconciled to God, and receiued into fauour. And if hee did , their defence of him could doe him little good against so many and so manifest testimonies of the holy Ghost , that doth accuse him. Indeed charitie requireth , that wee should *coner even a multitude of sinnes*: but the obdience which we owe to God, will not suffer vs to extenuate that , which the holy Ghost doth so much amplifie and aggrauate in the Scriptures. As this sinne of *Peter* (as was said in the beginning) was both foretold by our Sauiour Christ before hand , and also was afterwards recorded by all the Euangelists. [a] And therefore euery man may perceiue , how fruolous a thing it is to goe about to defend him. For if hee did not denie his Master, then Christ Iesus lyed that foretold it , and all the Euangelists , nay rather the holy Ghost himselfe , that recorded it. Againe, the Apostle himselfe doth not acknowledge this vnseasonable kindnesse : who by and by being smitten in his soule with the greatnessse of his sinne , weepeth bitterly, testifying thereby, that hee had sinned more hainously against Christ, then he was able in wordes to expresse, and so by his teares hee reprooueth them, that take vpon them to bee his Patrones. And to this purpose is that saying of *Optatus* , though otherwise much addited to the Apostle *Peter* [b] I am afraid, saith hee, to say, that so great holinesse did sinne. But he himselfe proueth it to bee true , in that he sorrowed bitterly , and wept abundantly , who would neither haue sorrowed nor wept, if there had beene no offence. Here then we see first in generall, that the Apostle *Peter* did sinne greatly, in that hee confesseth Christ while he was in safety , and now denieth him when he is in trouble. Whiles he was vnder the wing of his Master, he maketh a most excellent and famous confession of him , as wee haue scene before, for which hee is highly commended even by Christ himselfe. *Blessed art thou Simon, the sonne of Ionas , for flesh and blood hath not reuealed this unto thee, but my Father which is in hea-*

*Brent. in Lucam.**1. Pet. 4.8.**1. Pet. 4.8.*

a *Hoc quam
fruolum sit
prudens le-
ctor intellegit. Si
enim iste non ne-
gauit, ergo men-
titus est dominus
qui dixerat. Ter
me negabis.*

Aqui. in locum.

b *Dubito dice-
re peccasse tan-
tam sanctitatem.
Sed ipse hoc fa-
ctum probat, qui
& dobit amare,
& fleuit uber-
tim: qui nec do-
leret, nec fletet,
similia interve-
nisset occasio.
contra Donatist.
lib. 7.*

Mat: 16.17.

Job. 6.66.67.
68.69.

uen. And againe , when many of Christ's followers began to fall off, and to forsake him; and hee asked the twelue , if they also would goe away , Peter answered in the name of them all, *Master to whom shall wee goe? Thou hast the words of eternall life. And we beleue and knowe , that thou art Christ the sonne of the living God.*

Doct. 8.

We must confess Christ Ie-
sus as well in
time of trou-
ble, as in peace.
*Tempore duro
est inficienda
fides.*

*Nequaquam
par gubernatoris
est virtus, cum
placido aut cum
turbato mari
vehementer. Tunc e-
nim laudante
nullo, illudatus
inglorius subit
portum. At cum
frident funes
curvatur arbor,
gubernacula ge-
munt, tunc ille
clarus, & Dijs
maris proximus.*

Plin. secund.

Epiſt. lib. 9.

Mat. 7.34.25.

*Vtique comes ra-
dios per solis eū-
tibus umbra est;
Cum latet hic
pressus nubibus,
illa fugit. Ouid
de Trist.*

Mat. 13. 21.

Mat. 20.21.22.

Job. 6.60.

But now that danger beginneth to appear, he shrinketh in the wetting, and vtterly denieth him. Which doth teach vs , that it is not enough to confess Christ and his truth in the time of peace , but we must also sticke to it, euen when trouble ariseth for the same. It is an easie matter to profess the Gospell, while all is quiet, and the weather faire; but all the triall of constancie is in aduersitie. The valour and courage of a Souldier is best seene in the hottest skirmish; the skill of a Martiner is best discerned in the greatest tempest; So the constancie of a Christian is best tryed in the most greiuous persecution : when a tree hath taken deepe root, it endureth the violence of winde and weather : when a house is builded on a sure foundation, neither raine, nor flood, nor raging stormes can make it fall. So it is a good token that a man is rooted and grounded in the truth , when hee shrinketh not for euery blast of winde. As the shadow followeth the body so long as the Sunne shineth , but when it is cloued , it vanisheth away : so in time of prosperitie all men will bee followers of Christ: but assoone as *persecution or tribulation commeth for Christ's sake, they are gone.* As our Sauiour saith ; Many with the Sonnes of Zebedee would bee Christ's Disciples, if he had an earthly Kingdome, to aduance them to places of honour , that one might sit on his right hand, and the other on his left hand. But when it comes to this reckoning, that they must pledge him of that bitter cup of the Crosie , that hee drunke of before them, then I feare me, they would be ready to say with the carnall *Capernaites*; This is an hard saying , who can beare it ? Like the *Isralites*, that would faine goe to the land of *Canaan*, but they are loath to bee so long tossed vp and downe in the wildernesse. And therefore , they are euer murmuring and complaining for

for one thing or other. Our Sauiour Christ knew this before, and therefore for the better arming of his Disciples against it, hee foretold them o it. Teaching vs thereby, that wee must not onely profess Religion, when there are many encouragements: but if the case be so, that we must follow Christ with a crosse on our backes: yet we must not shrinke, but goe after him through thicke and thinne, through faire and foule. And indeed, there is great reason for this. For if Christ commaund vs to loue men, not onely that are our friends, but euen our enemies also; or else our loue is nothing worth. Much more must wee be constant in our loue to the Lord, not onely when his fauourable countenance is turned towardes vs, but euen then when hee seemeth to bee our enemy, *setting vs vp as a marke against him, and fighting against vs with all his terrors, as Job saith.* The Apostle Peter commaundeth servants to be subiect to their Masters *1 Pet. 2.18.* with all feare, not onely if they be *good and courteous*, but also if they be *froward*. Much more must we performe our seruice vnto God, not onely when he is kind to vs by his benefits, but also when he trieth vs by affliction. The deuill himselfe seeth the equitie of this. For hee thought it was not worth God haue mercie, as we say, that *Job* feared God in his prosperitie. *Doth Job, saith hee, feare God for nought?* *Job. 1.9.10.* *Hast thou not made an hedge about him, &c. Thou hast blessed the worke of his hands, and his substance is increased in the land.* As if he should say, it were pitie that he liues if hee shoulld not feare thee in this estate. But saith he, *Stretch out now thy hand, and touch all that he hath, and then see what he will doe, see if he will not blaspheme thee to thy face.* So that if we bee not constant, and stand to our tackling, as well in aduersitie, as in prosperitie, euen this sentence of the deuill shall condemne vs. And this hath bin the practise of all Gods children. This Apostle Peter, howsoeuer here, through infirmitie, he is afraid at the voice of a gyre: yet after his re-pentance, being confirmed of the Lord, hee is not daunted with the menaces and threatnings of the high Prietts: but he telleth them to their beards, that he must rather obey God then *Act. 4.18.19.20.*

Mat. 24.10.

Mat. 16.24.

Mat. 5.44.

10b.7.20. & 6.4.

1 Pet. 2.18.

Job. 1.9.10.

11.

man. And let them doe with him what they would , bee
Act.21.11.12. could not but speake the things which bee had seene and heard. So likewise the Apostle *Paul* was resolute this way. For when *Agabus* had , by the spirit of prophecy, foretold the troubles that should befall him at *Ierusalem* and his friends : began to dissuade him from going vp thither , that so bee
13. might auoide the danger; he made them this stout answere, saying, *What doe you weeping and breaking mine heart ? For I am ready, not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.* And *Shidrach, Meshach, and Abednego* did not onely serue the Lord constantly , when they were in fauour with *Nebuchadnezzar* , and were promoted by him , but euen when they saw the danger of the hot firie furnace they continued constant. And *Daniel* would not discontinue his ordinary worship of God, though he knew it was the perill of his life. The reason of this constancy in the faithfull , is not any naturall strength that is in them. For that way they are exceeding feeble, as wee haue heard : but first, that spirituall confidence they haue in God, whereby they are made bold and courageous as Lions against all oppositions whatsoeuer : knowing , that whatsoeuer the Deuill or deuillish tyrants are able to devise against them, can hurt or endanger them, no more then those great Gyants of *Babel* endangered heauen with their tower. It is reported of the hill *Olympus* , that the top of it is so high aboue the cloudes, that if a man drew any letters there in the ashes at their yearly sacrifices to *Jupiter* , they found them the next yeare as they left them , nothing at all troubled either with winde or weather. In like manner the soules of Gods children are mounted so high on the wings of their faith, aboue the reach of all outward afflictions, that they do as it were contemne and despise them. And therfore they say with *David*. *God is our hope and strength , a very present helpe in time of trouble. Therefore will not wee feare though the earth be moued , and though the mountaines fall into the middest of the Sea. Though the waters thereof rage and swell, and the mountaines shake at the surges of the same.* Secondly they haue

Dan.3.16.17.
18. & 6.10.

Prov.28.1.

Gen.11.4. &c.

Iul. Solinus polyhistor. cap.13.

Psal.46.1.2.3.
Si fractus illabitur orbis; Impavidum ferient ruina. Horat.
lib.3. Ode.3.
Heb.11.26.
x. Cor.15.19:

haue respect to the recompence of reward, as is said of *Moses*. Indeed as the Apostle saith, *If in this life onely we had hope in Christ, we were of all men the most miserable*. If there were no better estate for Gods children then in this world, it were the most wretched thing that could bee for a man to bee a Christian. But as *David* saith. *Verily there is fruit for the righteous, doubtlesse there is a God that judgeth the earth*. Now this reward cannot be had but by enduring affliction for the name of Christ. The bearing of the crosse must alwayes goe before the wearing of the crowne. Yea he that would haue a crowne of glory with Christ in his Kingdome, must first haue a crowne of thornes with him in this life. He that desireth to raigne with him, must first suffer with him, as the Apostle saith. *Rom. 8.17*. But yet for our comfort, [a] the more patiently we endure the crosse here for his sake; the more glorious shall our crowne bee at that day. [b] And the sorer our conflict is, the more glorious shalbe our garland. And this the Apostle affirmeth on good ground. For hauing cast his account; and (as it were) summed vp his reckoning, he concludeth (for so the word signifieth) that *all the afflictions of this present time are not worthy of the glory, which shalbe shewed unto vs*. And in an other place, *Our light affliction, saith he, which is but for a moment, canseth unto vs a most excellent and an eternal weight of glory*. *2. Cor. 4.17*.

Where hee maketh an elegant opposition betweene our afflictions here, and our glory in heauen: the one is but light, and easie to be borne, the other is massie and waigthy: the one is momentanie and soone at an end (for what is the whole life of man but a moment in this respect) the other is eternall, and neuer fadeth away. To which purpose *Bernard* hath a very good saying [c] In this momentanie there is hid eternitie; and in this light, an exceeding waight aboue measure. And thus doth our Sauiour Christ comfort his Disciples against all the afflictions of this life. *Ye are they, saith he, which haue continued with mee in my temptations: Therefore I appoint unto you a Kingdome &c.* As a traueller, that goeth a long iourney, though hee haue many a foule

Psal. 58.11.

a *Quanto plus
tormentis, tanto
plus erit glorie.*
*Senec.de prouid.
dinina.cap.3.*b *Quanto fue-
rit robustior pug-
na, tanto glorio-
sior dabatur illis
corona.* *Bern.de
cena.dom. serm.*

7

*Rom. 8.18.**λογίσκουσι:
id est, collatis u-
trinque rationi-
bus, & subducto
velut calculo a-
liquid certi sta-
tuo. Beza.**Quo longior ve-
stra pugna, hoc
corona sublimior.**Cypr.lib 2. Ep. 4.*c *In momenta-
neo huc, latet et-
ernitas; in hoc
leui pondus sub-
lime & supra
modum.* *In Psal.
91. serm. 15.**Luc. 22.28.**29.30.*

and wearie step , yet cheareth himselfe , that his repast at night will make amends for all, according to the common saying , hee never hath ill day that hath a good night : So should wee constantly and patiently passe through all the difficulties of welding, euen through reproches, persecutions, stripes, imprisonment, and death it selfe; in hope of that crowne of life , which the Lord hath promised to all them that are constant to the death.

Apoc. 2.10.

Vſe. 1.

Ioh 3.1.2.

Ioh.19.38. &
9.22.

Heb.10.38.

Apoc.21.8.

Fox. pag.1282. &
1392.1393.

Here then first of all they are reprooued , that would bee Christians, and yet would sleepe in a whole skin : that would professe religion , and yet keepe themselues out of danger. As we haue many , that so long as all is quiet , will bee very hot and forwarde in professing truth : But when there ariseth the least feare of any danger , they pull in their hornes , and shrinke away , or if they doe any thing , it is closely and couertly , that no man may see them. Like to Nicodemus , that came to Iesus to be instructed , but it was by night. Though himselfe were a ruler of the Iewes , yet he durst not auouch his loue to Christ. And Joseph of Arimathea , was also one of Iesus his Disciples , but it was secretly for the Iewes. He durst not be to knowe of it. So the parents of the blind man to whome Christ had giuen sight ; durst not confess all that they knew of Christ , for feare of the Iewes. But this sinne is very grieuous , and therefore the Lord threatneth , that if any man in faint-heartednesse for want of patience doe withdrawe himselfe , his soule shall hane no pleasure in him. And the fearefull and unbelieeling , which for want of faith in Gods promises (for that is the cause of fearefulness) dare not stand to the profession of the truth , shall hane their portion among murderers , and whore-mongers , and sorcerers , and such like persons , in the lake which burneth with fire & brimstone , which is the second death. Neither is there any sin that in this life doth lie so heauy on the conscience as this , when a man for want of spirituall courage , shall cowardly betray and forsake the truth. As may be seene in the lamentable example of Judge Hales , who in Queenes Maries time , being called before the Bishop of Winchester then Lord Chancelor , for proceeding

ceeding against certaine masse Priests, that were indited before him, according to the lawes of King *Henry* the eight, and King *Edward* the sixt, being then yet in force: did stand in defence of the truth with good constancie. But afterwardes being committed to the Fleet, hee was there either by threatnings or flatterie brought to yeeld vnto his aduersaries. Which he had no sooner done, but he was gricuously afflicted in his conscience, insomuch as he attempted to lay violent handes on himselfe, and had killed himselfe with his penknise, but that the mercifull prouidence of God preuented him. But afterwardes, being deliuered out of Prison, and comming home to his owne house, he could neuer find rest, till hee had fearefully drowned himselfe in a little riuier. To conclude, our Sauiour Christ exhorting his Disciples to constancy vnder the crosse, hee telleth them: *Whosoever shalbe ashamed of me and of my wordes, among this adulterous and sinfull generation, him shall the son of man be ashamed of, when he commeth in the glory of his Father, with all his holy Angels.* If we be ashamed of Christ Iesus, before a company of sinfull men like our selues, what is he the worse for it? or if wee confesse him before them, what addition of glory hath hee by it. He is euery way absolute in himselfe, and can receiue neither diminution nor accessie of honour by any thing that we can doe. But if he be ashamed of vs before his heauenly Father, and the holy Angels, if he doe not then acknowledge vs, what shall become of vs?

Mark 8.38.

And therefore, in the second place, let vs be exhorted, to be stedfast and constant in the truth, as well in time of persecution, as in the daies of peace. Wee haue a prouerbe, that *He is but an idle Swaine, that will let his iourney for a shower of raine.* So he is but an idle Christian, that dare not shew his head, when a little storme of persecution beginneth to arise. He that is truely godly indeed, will willingly vndergoe whatsoeuer trouble shall accompany his profession: as *Alo. ses did chuse to suffer aduersity with the people of God,* when, if he would haue renounced his religion, he might haue liued in great pleasure in *Pharaos court.* When we once enter in- *Heb.11.25.*

VSe.2.

to

Luk.14.28.31.

2.Tim.3.12.

Act.14.22.

Heb.2.11.

Exod.2.11.

Alt.7.23.

Gen 45.3.4&5.

46.34.

Ester.4.4.

Phil.1.29.

* Doct.9.

To dissemble our Religion is to denie Christ.

a Apud eos qui Christiana gracie participatio-
ne redempti sunt penè id est fidem nolle offere
quam negare.
Fulg. de myster.
Mediat. ad
Tbras. Vandal.
regem. &c.

to the profession of Christianity, wee must first cast our ac-
counts to see what it will cost vs to be Christians, as our Sa-
uiour exhorteth. We may not dreame of ease and security, for then we shalbe deceiued, But wee must knowe, that *all that will live godly in Christ Iesus must suffer persecution*, ei-
ther one way or other. And that wee cannot enter into the Kingdome of heauen, but through many tribulations, and therefore, we must arme our selues against them before hand that we may endure them. And to perswade vs the better, let vs remember, that *Christ Iesus our blessed Sauiour*, though he were the immortall and glorious God, yet in loue to vs, *Was not ashamed to call vs brethren*; Yea suffered all extre-
mitie for our sakes. It was great praise in *Moses* that being so highly esteemed in *Pharaos* Court, yet hee would vouch-
safe to visit his poore brethren the oppressed *Hebreves*. It was singular loue in *Joseph*, that being set next to the King himselfe ouer all the land of *Egypt*, yet hee was not asha-
med of his brethren and of his Fathers house, though they were heardsmen and shepheards. It was great vertue in *E-
ster*, that being so highly aduanced, as to bee made *Queene* to so great a *Monarch*, yet she was not ashamed of poore *Mordecai* her vncle, a despised person. But all this is nothing in comparison of this, that Christ Iesus is not asha-
med of vs. And therefore, we must not be ashamed of him, nor of any crosse that shall befall vs for his sake. For this is certaine, that whosoeuer hath faith giuen him of God to beleeue in him, hee hath also grace giuen him to suffer for him, as the Apostle saith.

* *I wrote not what thou sayest.*] Wee see that Peter doth not here deny our Sauiour Christ in plaine termes: onely he would shitt off the matter as cunningly as he could: and yet this speech of his must be one of deniall, or else hee did not denie him thrice as our Sauiour had foretold. Where we may obserue, that he that doth but dissemble his faith in Christ, is guilty of denying him in the sight of God. [a.] Among them that are redeemed by participation of the grace of Christ it is almost all one not to maintaine the faith and

and to denie it. It is true, *Enusions* are not alwayes vnlawfull, nor on some occasion to dissemble the matter. A bird is not bound to flie into the net that is set for her. No more is a man bound to expose and offer himselfe to danger. But so farre as may stand with a good conscience, and so farre as hee may doe it without sinnes, it is lawfull to auoide it. VVhen *Samuel* came to *Bethlchem* to annoint one of *Ishai* his sonnes to be King in sted of *Saul*, he doth (and that by Gods direction) conceale the chiese cause of his comming, because it might endanger his life, if *Saul* should heare of it; and hee taketh an heifer with him, as if hee had come only to offer sacrifice. So wee neede not discouer all our purposes and intents, further then necessitie requireth. But if we bee once called to professe the truth, then there is no place for dissembling. But wee must haue our *Fathers name written in our foreheads*, that all the world may see, wee are not ashamed of our profession. It is a sinne for a man to refuse to giue testimonie to the truth, when he hath a due vocation. If we be not *Martyrs*, yet we must be *Confessours*, or else wee are no Christians. And this is that which the Apostle *Peter* exhorteth vs vnto. *Be ready alwayes*, saith hee, *to giue an answere to every man that asketh you a reason of the hope that is in you*, 1. Pet. 3. 15. *Wee must make it knowne* what faith and Religion wee are of, without [a] feare or shame, if occasion serue, else wee betray the truth. [b] When the cause of God is discussed, and falsehood preferred before the truth, he that according to the person he beareth, doth not resist it, shall bee condemned for his silence, saith *Bernard*. This seemeth hard to a great many, who thinke it a chiefe point of wisedome, to shifft of all questioning of Religion, with making mention of other matters. But let such persons knowe, that they are in danger of a grieuous and fearefull fall. For as hee that falleth from the first round of a ladder, is in danger to fall past all the rest, till hee come to the ground: So they that in the case of Religion, begin once to halt or slide a little, and to depart from that free boldnesse, that ought to bee in confessing of Christ; for the

1.Sam.16 1.2.
3.4 5.

Apoc.14.1.

a *Vno eodemq; silentio firmat errorem, qui loquendo non a- struit veritatem.*

Fulg. ibid

b *Cum causa Dei ventilatur in medium, & falsitas preponitur veritati; qui pro persona sua gerit, non resistit, de suo damnabitur silentio. De vix vite.*

most part doe euery day wexe worse and worse, till at the last they fall to denie him in plaine tearmes. Hee that is truely godly, will neither bee fearefull nor bashfull; but will shew his zeale for the truth, when occasion serueth. Hee will say as *Iehu* did to *Iehonadab*, but with a better affection, *Come see the zeale that I haue for the Lord.*

2.King.10.16.

VSe.

crede mihi,bene
qui latuit,bene
vixit &c. Ouid
Trist.

Psal.45.1.

Rom.10.10.

Quis enim celatur
igit ignem, Lu-
mine qui semper
proditur ipse (uo-
Paris Helene a-
pud Ouid. Epist.
Quis enim bene
celat amorem?
Eminet indicio
prodi a flamma
suo. Medea Iaso-
gi,ibid.

This Doctrine in a worde reproueth all those that dissemble their Religion. They count it a matter of great commendation for them to be close and secret, that it may not bee knowne what Religion they are of. They thinke themselues very wisemen, because they carry themselues so as they cannot be discouered. But alas, where they thinke most of all to hide themselues, there they most of all bewray their owne shame: and whiles they would conceale from the world what Religion they are of, this their dissembling proclaimeth against them, that they are of no Religion of God. For if Religion be in the heart, it will appeare in the wordes. If the heart bee inditing of a good matter, the tongue will be the pen of a ready writer. If the heart belieue to righteoufnesse, the mouth will also confesse to saluation, as the Apostle saith. The zeale of Gods glory cannot bee shut vp in the heart, but as fire it wil either smoake or flame; it will shew it selfe by one meanes or other. A man cannot dissemble his loue to his parents or his children. No, as the common saying is, *Loue will creepe where it cannot goe*: So it is not possible for a man to dissemble his loue to God and to the truth, but hee must needes shew it by his plainnesse and opennesse in Religion, when occasion is offered.

And when he went out into the porch] Here followeth the second degree of the Apostol Peters sinne, together with the occasion therof. He thought to haue escaped with his former dissembling of the matter, and therefore he withdraweth himselfe into the porch, hoping to haue got away before he should be questioned any more. But his enemies not satisfied with that which he had said, doe assault him afresh. *A*, *another maid save him*, as it is in the Text, and she likewise chargeth him to haue beene one of Christis Disciples. Now there

there may seeme to be some difference among the Euangelists in relating the severall occasions of Peters deniall. *Mathew* and *Marke* doe both affirme, that this second deniall was occasioned by a maid. But *Luke* saith, it was by a man. For the reconciling of these places, wee are to know (as *Lira* well obserueth) that the principall purpose of the Euangelists was to expresse the threefold deniall of *Peter*, and therein they all agree. But it was not their purpose precisely to set downe the persons that accused him, but onely by accident. And there is no contrariety in the matter: for the voyce being first vttered by a Maide, and receiuied by a common applause, it is likely (as commonly it falleth out in such cases) that many came flocking about him, and with one mouth, as it were, beganne to accuse him. Which Saint *John* seemeth plainly to note, when as speaking of this second denial, he saith, ther were many that charged him to be one of Iesus his Disciples. But whether it were one or more that occasioned this degree of his sinne, it is not much materiall: we see he was not long quiet amongst them. But as soone as he had shifted off one accusation, presently hee is tried with another.

Which may teach vs, that the children of God are seldome free from temptations, but for the most part one followeth on the necke of another. As *David* saith of his outward afflictions, that they ouertooke one another, as the waues of the sea, *Psal.42.7.* so is it also with inward temptations, the end of one is the beginning of another [a] For seeing our felicity is a punishment to the Deuill as Saint *Augustine* saith, therefore hee remooueth euery stome, to hinder the same, and to make vs partakers of his owne damnation. [b] And this he doth not in hope to recouer his former estate, but because it grieueth him, that we poore wretches, raised out of the dust, should come to that glory, from whence he is irrecouerably fallen. [c] For perceiving that men by humble obedience might ascend thither, from whence he resuscitatus accedat, unde ipse in gloria conditus, irreparabiliter cecidit. *Bern.* in *Psal.19. Serm.6.* c Videns diabolus hominem per obedientie humilitatem posse ascendere, unde ipse per superbiam corruerat, innuidet ei, & factus est Satan. id est, aduersarius. *Mag. sentent. lib.2 distinct. 21. A.*

Mat.26.71.
Marke 14.69.
Luke 22.58.
Lira in locum.

John 18.25.

Doct. x.
Gods children
are seldome
free from tem-
tations.

*Nunquam bella
bonis, nunquam
certamina de-
sunt. Et quicum
certet mens piz
semper habet.*

*a Felicitas no-
stra diabolo pe-
na. de Ciuit. Dei.
lib.2. cap.29.*

*b Non vsibi
cedat, quod ami-
fit; sed ne illuc
pauper de pulue-*

is fallen by his pride, he enuieth him, and is become a Sathan, that is, an aduersary vnto him. Hereupon he is not content to haue drawne a man to one sinne, but hee laboureth to make him out of measure sinfull. The Apostle Peter had already done enough to damne himselfe, without the mercie of God: and yet see, the Deuill is not content with that, but presently hee renueth his temptation, that hee may plunge him, if it were possible, as deepe into hell as himselfe. Thus dealt the Deuill with our Sauiour Christ, though in vaine. As soone as euer our Sauiour had repelled and ouercome one assault, hee presently beginneth afresh with him: yea when he was foyled indeed, and forced to retire, he did not leaue him for euer, but as Saint Luke saith, *he departed from him onely for a season*: for he tempted him all his life time, either mediately by his cursed instruments, the Scribes and Pharises or else immediatly by himselfe in the time of his passion. If he assailed our Sauiour Christ in this maner, much more will he assaile vs. So that we are to looke for nothing all our life long, but a continuall intercourse of temptations [d] a perpetuall warfare, wherein [e] there is no hope of truce with our enemy. [f] There is no part of our life wherein he setteth not some trappe to catch vs: which caused Bernard to complaine in many places. [g] While we liue, saith he, we ran in the middest of sinners: there is no safety, there is no security; but on euery side warres, on euery side enemies. Hence the Deuill is called Sathan, that is an aduersary, as the word is generally vsed in the Scripture. As when the Princes of the Philistins opposed themselves against David, who ne the King would haue taken to warre with him: they said, *let him not goe downe with vs to battell, least in the battell he be an aduersary to vs*. And when Abishai would haue had Shemei put to death for his railing against David, David answered, *what haue I to doe with you, ye sonnes of Zeruiah, that this day yee should bee aduersaries vnto me?* So Salomon speaking of the great peace that God had blessed his raigne withall, he saith, *there was neither aduersary nor euill to resist*. And when Jacobs seruants had digged a well, which they could not enjoy *1 Sam.29.4.* *2 Sam.19.22.* *Cur etsis mibi lessatan.* *1.King.5.4.* *En.Satan.* *Gene.26.21.* without

Mat.4.5.8.

Luke 4.13.

*d Iustit anhe-
lanti, prohibetq;
resumere vires.*

Quid Met.lib.9.

*e Pax licet par-
terdum est, par is
fiducia nunqna.*

Quid.Trif.

*f Non est ali-
quod vitæ tem-
pus, in quo non
municipalum ten-
dit inimicus.*

*Ful.g.ad Pro-
bam.Epif.4.*

*g Dum vivimus,
inter laqueos
currimus: nus-
quam tuta pax,
proh dolor, nus-
quam tutæ quies-
vndiq; bella, vndiq;
hostes, de-
ordine vita.*

*Heu mibi quod
vndiq; bella mi-
hi video, vndiq;
tela volant, vndiq;
tentamenta, vndiq;
pericula.*

*Quocunq; me
vertam, nulla
securitas est.*

*Et que malcent &
que tristant om-
nia timeo. Ni-*

*mirum utrobiq;
bellum, utrobiq;
periculi, utrobiq;
timendum. Bors.
Meditat.ca.14.*

1 Sam.29.4.

Ne sit lessatan.

without much enmity and strife, they called the name of it *Sitnah*: which cometh from the same roote. Now the Deuill is called by this name, after a peculiar maner, because he is the greatest aduersary of all, with might and maine impugning our saluation. And therefore our Sauiour Christ calleth him *the enemie*, by an excellencie, because there is no enemie so maliciously and with such a deadly hatred bent against vs as he is. But as he is generally an enemie vnto all, so especially he is an enemie to the godly. Hehad great rage against all men, but as the Apostle *John* saith, he was most of *all wroth with the woman* (which was a type of the Church) and with her seede, which keepe the commandements of God, and hane the testimonie of Iesus Christ. And therefore Saint Peter exhorting the faithfull to watchfulnessse, saith, *Your aduersarie the deuill goeth about, &c.* because he is their aduersarie aboue all others. As experience teacheth vs, that they that begin to be conuerted vnto God, are more grieuously tempted of the lusts of the flesh: euen as the Israelites were more grieuously oppressed in the labour of Bricke and Clay, when once they began to thinke of departing out of Egypt, & of forsaking *Pharaoks* government. As the deuill is friendly and flattering to a man, so long as he continueth in his sin: so he is a sterne enemy to him when he is conuerted. Hence is it, that assoone as euer our Sauiour Christ was Baptised, presently the deuill beginneth to tempt him without delay. And so hee dealeth with all Gods children. Assoone as a man beginneth to professe godlines, & hath once giuen vp his name to Christ, he must instantly looke to be tempted. And this we are taught in the order of the petitions of the Lords Prayer. Where we see the petition for strength against temptation, is set after all the rest, signifying, that they that are most carefull to seeke the glory of God, and the aduancement of his Kingdome, to doe his will and to depend vpon his prouidence for the things of this life, they that haue any comfortable assurance of the forgiuenesse of their sinnes; they of all other are most subiect to temptation. Hereupon, our Sauiour told his Disciples, that the Deuill had the greatest spite at them of all other men; Sathan hath desired you saith he, *to minnow you as wheate.*

Mat.13.39.
Apoc.12.17.
1 Pet.5.8.

Quotidianis dis-
cimus experimē-
tis, eos qui con-
uerti deliberant,
& tentari graui-
us a concupiscentia
carnis; & vi-
gorigrauius in o-
peribus luti &
lateris, qui Egyp-
tum egredi &
Pharaonis impe-
rium effugere
moliuntur. Bern.
de Conuers. ad
Scholares.

Fit inimicus con-
uerso, qui pica-
tori blandus ex-
titit.

Mat.3.26.17.
cum 4.1. &c.

Mat.6.13.

Non quærit illos
quos iam subcigit,
aut gesit euertere
re quos iam suos
fecit Inimicus &
hostis Ecclesie,
quos alienauit ab
Ecclesia & foras
eduxit, ut capti-
uos & viulos
contemnit, &
preterit: eos
pergit laceffere,
in quibus Chri-
stum circit ha-
bitare. Cyprian
lib.1. Epist.1
Luk.32.3.

Matb.16.16.
17-18.

Gal.2.9.

Vfe.1.
For reprooſe.

Luke 11.21.

Ephes.2.19.

2.

And because Peter was an excellent Apostle, one that had made such a glorious confession of Christ Iesus, that he was the sonne of the living God : and had receiued so high commendation from the mouth of Christ, one that was a pillar in the Church of God; therefore, the Deuill singled him out first of all, and assaulted him as we haue heard, and brought him to this fearefull sinne.

This doctrine serueth first for the reprooſe of two sorts of people. First, such as foolishly make their boast, that they were neuer tempted. No, they thanke God, the Deuill neuer troubled them, they know not what temptation meaneth; But alas, if they could see it, they haue little cause to boast in this case, but rather they may suspect themſelues, that they are yet vnder the power and dominion of the Deuill. As our Sauiour saith, *When a ſtrong man armed keepeth his P allace, the things hee poffeffeth are in peace.* So long as the Deuill hath peaceable poffeſſion of a mans heart, ſo long he neuer moleſteth him: hee willingly obeyeth the Deuill and delighteth in his ſeruice, and therefore what neede the Deuill oppugne him. A King neuer lifteth vp his ſword againſt his owne loyall ſubiects, but if once they begin to rebell, then hee rayſeth a power to ſubdue them to his obedience. In like manner, ſo long as men are ſworne ſubiects to the Deuill, he neuer stirreth againſt them: but if once, by the grace of God, they begin to rebell againſt him, and to ſhake off his yoake, then hee rageth and laboureth by all meaneſ possible to reduce them into ſubiection. A dogge though neuer ſo fierce, doth not barke at thoſe of the houſhold, but at ſtraigers; hee fawneth on all that belong to the houſe. So the dogges of hell will neuer barke at men, as long as they are of the Deuils houſhold, but when once they are made *citizens with the Saints, and of the houſhold of God:* then they begin to take on. We ſee therefore, that their caſe is very fearefull, that are neuer moleſted by the Deuill.

A ſecond ſort of people to bee here reprooſed, are they that thinke the Deuill is neuer neare them, but when they

ſee

see him. So long as they see him not to appeare in some visible shape, they care not. Indeed that they cannot indure at any hand, oh no they spit at the very name of him, and crye out vpon him foule feind &c. but for his temptations they make no matter at all of them. But poore soules, they are much deceiued. For the Deuill is alwayes present in all places, though they see him not. And his temptations are farre more fearefull then his apparitions. For these are not so terrible to the eye, as they are to the soule.

Secondly, it serueth for the comfort of them that are much tempted. They thinke it a great discouragement to bee alwayes buffeted by Sathan, as the Apostle saith. But indeed, they haue rather cause to rejoyce: For there is no greater token of Gods loue. For whome the Lord loueth most, them the Deuill hateth most, and out of his hatred molesteth most.

VSe. 2.

For comfort.
2.cor.12.7.

Thirdly it serueth for our admonition. First that wee be not secure, when one temptation is past, whether wee haue got the victory or no. For the Deuill will returne and set vpon vs a fresh. *The vncleane spirit*, as our Sauiour saith, will sometimes goe out of a man: but if we take not heede, he will returne with seauen spirits worse then himselfe. As the enemy if he bee repelled in one place, laboureth to make a breach in another: so the Deuill, if hee cannot preuaile by one temptation, hee will trie an other. For as the Apostle Peter saith, *he doth continually goe about, without intermission, seeking to denoure vs.* Yea many times hee seemeth to be ouercome and vanquished, when there is no such matter. Sometimes he will retire and giue ouer the combat, and make as if hee were ouercome, that hee may more easily ouercome vs. Sometimes he will counterfeit to runne away, but it is to this end, that if wee pursue him, he may cast his fiery darts behinde him (as the *Parthians* were wont to doe in fight) and kill vs. And if he haue ouercome vs wee may not thinke he will leaue vs so, for it is nothing with him to bring vs to one sinne; but by degrees he wil labour to bring vs to the height of sinne, that so without Gods mercy, our condemnation may be the greater.

VSe. 3.

For admonitiō
Luke 11.24.
25.26.

1.Pet.5.8.
Diabolus cum
certamini mani-
festè cedit, ad
hoc se victum
demonstrat, ut
vincat; ad hoc
fugam simulat,
ut persequentem
missis pro tergo
sagittis occidat.
Fulgent. de virg.
& humil: ad
Proban Epist.3.

And

Cauere non min-
nus necesse est,
quam pauere.
Bern. in Psal. 91.
serm.

Mat. 26. 41.

Si tot tentatio-
nibus plera est
vita nostra, ut
non immerito to-
ta ipsa tentatio
dicatur; peruigi-
li circumspectio-
ne opus est, &
oratione ne in-
ducamur in ten-
tatione. Bern. in
Psal. 91. serm. 5.

a Inimicus ut
occidat, semper
vigilat sine som-
no: & nos ut
custodiamus nos,
nolamus euigila-
re sine somno.

Aug. soliloq. c. 16.

b Ecce tetendit
ante pedes no-
strorum laqueos in-
finitos, & omnes
vias nostras va-
rijs decipulis re-
plicuit ad capien-
das animas no-
stras, & quis ef-
fugiet laqueos
posuit in diuitijs,
laqueos posuit in
paupertate: la-
queos tetendit in
cibo, in potu &c.

Aug. ibid.

c Nec solum la-
queum posuit, sed
& circum Bern.
sicedit. cap. 14.

And therefore, in the second place wee are to bee admonished, to take heede to our selues in regard of his assaults. It is not enough to be afraid of them, but we must carefully auoide them. We must *watch and pray*, as our Sauiour Christ exhorteth, that *Wee enter not into temptation*. And indeed, if wee bee beset with so many temptations, that our whole life is called a continuall temptation, wee stand in neede to be very watchfull and circumspect, and to pray that we may not be led into temptation. And the rather are wee to performe this dutie; because of the Deuils nature. For first of all hee is most malicious, and most desirous to doe hurt. As himselfe confesseth in that answere hee made to the Lord. *I come, saith he, from compassing the earth to and fro, and from walking in it. Job. 1. 7.* Now the cause of this his toyle (as Saint Peter saith in the place before alledged) is to seeke whome hee may denoure. [a] Shall our enemy watch in this manner for our destruction, and shall not wee watch for our preseruation? hee putteth into our hearts euill thoughts, into our mouthes lewd speeches, into our members sinfull actions. When we are awake, he stirreth vs vp to vnlawfull deedes, when we are asleepe, to filthy dreames. If we be merry, he maketh vs dissolute, and if wee bee sad hee laboureth to driue vs to desperation. [b] He hath set infinite snares before our feet (as Saint *Augustine* complaineth,) and hath filled all our wayes with trappes to catch our soules, and who shall escape them? he hath set snares in riches, and snares in pouertie. Hee hath laid snares in our meat, in our drinke, in our pleasure, in sleepe and in our waking: Hee hath laide snares in our wordes and in our workes, and in all our wayes. Yea hee hath not onely laid snares, but birdlime, [c] as *Bernard* saith: whereby hee ensnareth vs in many sinnes. Though men never sow tares nor cockle, yet, we see, as all ill weedes doe, they growe of themselues. But the Deuill both soweth and harroweth most busily, that hee may haue a plentifull haruest of sinne. But his malice doth most of all appeare in this, that hee layeth snares for vs eu'en in our best workes, and in the du-
ties

ties of godlinesse which wee performe. Let a man betake himselfe to prayer, the deuill will be at his elbowe to hinder him as wee see in the example of *Iehoshua* the high priest, who when he began to pray, *Sathan stood at his right hand* *zech.3.1.* *to resist him.* Let a man come to the hearing of the worde, the crowes of hell will be busie about him, to picke vp and steale the blessed seed of the word out of his heart, least he should beleue and be sauied, as our Sauiour saith *Luk.8.12.* And if it come to passe, that by Gods assistance wee doe repell the Deuill, so as hee cannot preuaile against vs: but in despite of him and all his malice, wee performe these and other holy duties in some acceptable manner, then he laboureth to make vs ouerweene of our selues, and to bee proud of those good things which are none of our owne. And of all other temptations this is most dangerous, as the children of God find by too much experience. For as one saith well [a] he prouoketh vs by apparant sinnes, wherin if he be openly ouercome, by and by most dangerously he casteth pride into our hearts: and being the authour of vices, where hee cannot ouercome vs by his owne vices, hee ouercommeth vs by our vertues. Hee riseth with the weapons wherewith hee is cast downe and foyleth vs with the vertue whereby hee is foyled. Hee commendeth the force, whereby he perceiuteth himselfe to be ouercome, that being conquered, hee may captiuate the conquerour. Hee filleth the heart with boating, that he may cast them downe from high with a greater fall, whom he feeth in humilitie to fight more stoutly: So that wee see, the Deuill hideth his subtile snares, not onely in the workes of the flesh, which are easilly discerned, not onely in vices, but even in spirituall exercises also, and in the very best workes which we performe. As *Danid* said of his bodily enemies, *In the way wherein I walked haue they priuily laid a snare for me.* *Psal.142.3.* so dealeth the Deuill with vs. He doth not onely labour to leade vs out of the way by manifest error, but where hee feeth vs walking in good workes, there hee seeketh to ensnare vs.

a Evidentibus
vitis provocat,
in quib[us] si palam
superetur, illuc
superbiām peri-
culosissimē iacu-
latur: & virtio-
rum author, in eo
quod vincere non
potest vitis suis,
vincit virtutibus
alienis. Armis
quibus eliditur,
surgit: & virtutē
qua dicitur, de-
cicit. Laudat qua-
se perspicit super-
rari virtutem, ut
victus possit cap-
tivare vincētum.
In iure ita ordina-
ctantiam, ut gra-
uiori lapso de al-
to possit deiecere,
si quos in humili-
bus videt grad
firmitore pugnari.
Fulgent. Epist.,
ad Probam.

Secondly as the Deuill is thus malicious and desirous to hurt: so is hee exceeding strong, and (if God giue him leue) able to doe much hurt. For this cause he is called *a ramping and a roaring Lion*. And the Apostle setting ouc our spirituall conflict, hee saith, *wee wrestle not against flesh and bloud*, that is, against weake and fraile men like our selues, for then there were some hope to make our partie good, (for there is no man so strong, but another may bee as strong, to match him) *but against principalities and powers, and against worldly gouernours &c.* Our Sauiour Christ who buckled with him and ouercante him, hee acknowledgeth that hee is strong: for hee calleth him *a strong man armed*. And in these last dayes, his rage being increased, *because hee knoweth hee hath but a short time*; his strength is also increased: for anger we see is the whetstone of strength. But most of all our carelessness giueth him great aduantage and our negligence armeth his diligence. [a] For, as one saith, the Deuill preuaileth not so much by his owne power, as by our negligence. And it is helde for a rule in militarie pollicie [b] that it is not safe to despise any thing in an earthly enemie; for if wee contemne him, wee make him stronger by our recklessness.

Againe as hee is strong, so hee is valiant and stout, doting to encounter with any aduersarie. *David* was a puissant warriour, victorious in many battels, and besides, for his godlinesse a man after Gods owne heart; yet the Deuill was not afraid to grapple with him, but brought him to a fearefull fall. *Job* was a man of rare and excellent vertues, commended by the Lord himselfe to be *a iust man, one that feared God and eschewed euill*: yet the Deuill assailed him very feircely, and though he could not bring him to finall Apostacy, yet he caused him to vtter in his passion many wordes of impatiency. In the Primitiue Church there was great godlinesse: yet the Deuill was not afraid to put in his foote there, *but filled the heart of Ananias and Saphira to lie against the holy Ghost*. The Apostle *Paul was a chosen vessell unto God, to carry his name before the Gentiles*: and yet the Deuill

1.Pet.5.8.

Ephes.6.12.

Luk.11.31.

Apoc.13.12.

a *Omnia facit diabolus, non tam potentia sua, quam negligencia nostra,*
 b *Nihil tuum in hoste despiciatur; quem spreueris, valorem negligentia facis* Q

Curtius Lib.6.

1.Cron.21.1.

Job.1.8.11. &c.
 Att.5.3,

Att.9.15.
 2.Cor.12.12.

Deuill buffeted him grieuously, as himselfe complaineth. The Disciples liued alwayes vnder the winge of their Ma-
ster, and had him to protect them, yet the Deuill was not
afraide to winnowe them, as a man winnoweth wheate; and
how hee prevailed, wee see in this lamentable example of
the Apostle Peter, and in the fearefull fall of Iudas. Where-
upon Saint Bernard saith, [c] If the Wolfe were not
afraide to enter into the Lords flocke, and to kill and de-
stroy one sheepe of twelue, so small a number, what will he
doe with that flocke that is committed to a shepheard? Nay
to say more, though Adam in his innocency did beare the
Image of God in righteousness and true holiness, as the
Apostle saith, and had strength sufficient to repel all assaults:
yet the Deuill set vpon him, and gaue him such a wound as
neither he nor any of his posteritie could euer haue recou-
red, had not God in the riches of his mercy sent Christ Ie-
sus, that blessed seed of the woman, to breake the Serpents head
Nay to say yet more, though the Deuill knewe our Sauiour
Christ to be God as well as man, and therefore by his diuine
power to be able to crush him in peices, yet hee entred the
lists with him, and assaulted him in a single combate hand
to hand. But there he met with his match, and was forced
to retyre to his shame. So that we see, the Deuill is no co-
ward, but of a stout and vndaunted courage. And if hee
were not afraide to deale with these persons before named:
much lesse will he be afraid to deale with vs, that are weake
and feeble in comparison of them.

Last of all as the Deuill is thus strong and valiant: so is he
furnished with exceeding pollicy and subtilit, which maketh
it a farre more dangerous thing to encounter him. If men
of greatest valour were also wise and politique; and men of
greatest wisedome were strong and valorous, no men were
able to resist them. And therefore, for the most part these
properties in men are seuered: and commonly wee see, that
they that are of greatest strength, are not alwayes the wisest
men, and they that are indued with greatest wisedome, are
not alwayes of the greatest courage. As Ajax confesseth

Luk.22.31.

c Si lupus non
timuit intrare in
gregem domini,
viam de duode-
cem, tam pauculo
numero, macare
et perdere; quid
facturus est de
gryge commisso
pastori. Bern de
cena dom. ser. 1.

Epbes.4.24.

Gen.3.1.15.

Mat.8.29. & 41
1. &c.

Sed mihi nec di-
cere promptum,
Nec facere est
isti. And Vlysses
saith, that Ajax
was rudit, & sine
pectoris miles.

And againe ti-
bi dextera bello
utilis, ingenium
est, quod eget mo-
deramine nostro.
Tu vires sine
mête geris. Ouid.
Metam. Lib. 13.
§ Quem astutū,
fecit tam natura
subtilis quam
longa exercitatio
malicie huus.

Bern. Med c. 15.
a Sicut de Pro-
teo dictum est,
formas te verit
in omnes, hosti-
lier insequens, fal-
lacter hubenies
vtrobiq; nocens.

Aug de Ciuit

Dei lib. 10 c. 10.

b Ut tristes de-
cipiat, tristatur
& ipse; ut gau-
dentes illudat,
singit se & ipse
gaudere; ut spiri-
tuales defraudet
in Angelum lucis
se transfigurat;
ut fortes compri-
mat, apparel ag-
nus; ut mites de-
uoret, apparel
lepus. August.
foliloq. cap. 17.

c Quicquid ra-
tionalis naturali-
ter habet diabolus
ad fallendum

& decipiendum, tanto aerius intendit, quanto eum magis possidet nocendi cupiditas. Aug de Ciuit.
Dei. lib 9. cap. 6. d Venator utiq; pessimus, & nequissimus, & callidissimus. Venator qui cornu
non sonat, ut non audiatur, sed sagittat in occultis &c. Bern. in Psal. 91. Serm. 3.

of himselfe and *Ulysses*, when they stroue for *Achilles* his armour. But in the Deuill both these are ioyned, and that in a high degree. For as he is strong as a Lion, so he is subtile and crafty as a Serpent. And therefore he is called a Serpent and an olde Serpent Apoc. 12.9. [§] VVhose subtiltie and craft is much increased by his long experience and continuall exercise : hee hath a thousand wayes and fetches to deceiue and circumvent vs, if wee take not heed, as the Apostle saith, *we are not ignorant of his enterprises.* 2. Cor. 2. 11. Yea he is very prompt and expert this way. He hath the art and method of deceiuing, he can doe that most compendiouly which others must effect by many circumstances. And therefore, the Apostle exhorting vs to labour for the whole armour of God, vseth this as a reason, that wee may stand against the assaullts, or rather, against the wiles and craftie fetches of the Deuill. Ephesians 6. 11. Yea the better to cloake his subtiltie, and to blear the eyes of men, hee can and doth many times transforme himselfe into an Angell of light. 2. Cor. 11. 14. In a word, [a] like an other *Portens*, he can change himselfe into all shapes; sometimes pursuing as an enemie; sometimes pretending to helpe as a friend, but both wayes hurting and endangering vs. [b] To deceiue the sad, he counterfeitech sadness; to beguile those that reioyce, he counterfeitech reioycing; to defraud those that are spirituall, he transformeth himselfe into an Angell of light; to subdue the valiant, hee appeareth like a Lambe; to deuoure the meeke, hee appeareth like a *Wolphe*. [c] Yea whatsoever wit and reason he hath naturally to beguile and deceiue, he stretcheth and straineth it so much the more vehemently and fiercely, by how much the more he is possessed with a desire to doe hurt. And therefore, hee is compared to a hunter. Psal. 91. 3. being as Saint Bernard saith [d] a most lewd wretched and craftie hunter, a hunter that windeth no horne, least he should bee heard, but shooteth in se-
cres

cret. So that as the beast is before the hunter, so is euен the subtileſt man in the world before the Deuill, eaſily in trap-
ped; vnlleſſe God open his eyes to ſee and to auoide the
ſnare.

Now as the Deuill is thus malicioſus, and thus furnished
both with power and craſt to doe hurt: ſo he is much furthe-
red by the corruption of our owne curſed fleſh, which is ſo
prone of it ſelſe to ſinne, as hath beene ſaid already; as also
by the allurementſ of the world. He uſeth the pleaſures, the
profits and the honours of the world, as ſo many baites to
catch vs. As wee ſee the loue of the world made *Demas*
forſake his profession. And therefore, the Apostle calleth
it *the preſent euill world*. Not ſimply in it ſelſe, but because
of the manifold preuocations to ſinne which it affoordeth.
Againſt, the Deuill knowing that we are like dotterils, eaſily
following the examples of others, and led with any euill
cūſtome, therefore he ſetteth them alſo before our eyes, and
thereby many times ſedueth vs. Yea he hath his baites for
all humours and for all diſpoſitions. Hee diligently and
cunningly obſerueth which way our affections carry vs,
what we loue, what we feare, what wee hate, and frameth
his temptations accordingly.

And therefore wee ſee there is no place for ſecuritie, but
wee ſtand in neede to keepe watch ouer our ſelues continu-
ally. Hee that ſhould lie all night in the vast wildernesſe,
where were nothing but rauenous beaſts and venemous
Serpents, hee had not neede to ſleepe; but rather hee had
neede to haue the eyes of *Argus*, and the faces of *Ianus*,
that hee might looke round about him on every ſide for
feare of danger. So wee being beſet with ſo many tempta-
tions, ſtand in neede to be vigilant, that we be not ſurprized
at ynawares. When we feare any inuafion of forraine ene-
mies, wee ſee there is watching and warding in all places.
Much more ſhould wee watch and ward with all diligēce
againſt this enemie, being a ſworne enemie to our ſoules.
If wee knew that a Lion or a Serpent were in our way,
wee would looke about vs very circumſpectly. But there-

2.Tim.4.10.

Gal.1.4.

is no Lion so feirce, not the shee Lion robbed of her whelpes: no Serpent so terrible, or that hath so venomous and poysontfull a sting, as the Deuill hath. But it is in vaine to watch, vnlesse also we bend our selues to resist the Deuill when he assaulteth vs. As the Apostle *James* and *Peter* doe exhort vs. *Iam.4.7.1. Pet.5.9.* And that wee may doe it with better courage. Saint *John* telleth vs that *every one that is begotten of God, keepeth himselfe, and the wicked one toucheth him not.* Namely to giue him a deadly wound as *Beza* obserueth. *1. Job.5.18.* [a] The Deuill is indeede a roaring Lion, but thankes bee to that great Lion of the tribe of *Inda*, he may roare, but hee cannot hurt vs. Nay hee is very cowardly if he perceiue that we stand fast, *that wee quit vs like men as the Apostle saith, Cor.16.13.* Hee will not abide it if we resist him stoulty *hee will flye from vs. Iam.4.7.* [b] As the Crocodiles in *Nilus* doe pursue them that runne from them, but flie from those that stand to them: So doth the Deuill, If he be resisted, he turneth his backe, and onely presseth vpon such as giue him ground. But to the end wee may resist him indeede, we stand in neede of armour, cuen that whole armour of God *Ephes.6.11.* As they that know they haue enemies lying in waite for them, will not goe abroad without their weapons: So wee knowing that the Deuill continually lyeth in waite for vs, we shoulde neuer be vnarmid. Souldiers when their enemies are neare, neuer vn buckle their armour, but sleepe in it: so shoulde we neuer be vnfurnished of our armour night nor day.

Nowe among all the parcels of that spirituall armour, which the Apostle describeth and commendeth vnto vs, there is none more necessarie, nor more behouefull for vs, then Prayer. For as *Salomon* saith, *The name of the Lord is a strong towre, the righteous runneth to it, and is exalted, Prou.18.10.* They that by Prayer and confidence commit theinselues to his protection, they are sure to bee as safely kept out of the reach of Satan, as if they were taken vp into an high and invincible Turret. And therefore, as Saint *Augustine* well exhorteth, [a] the greater we perceiue the power of the deuill,

let

a *Diabolus est tanquam l' oru- gens. Gratias illi magno Leonis de tribu Iudah, rugire iste potest. feirce non potest. Bern. in Psal.91. Scrm.12.*

b *Niliacus qua- lis serpens fugi- entibus in stat, instantes fugi- ens, quamlibet ante ferox. Sic vetus ille Draco, fonsus mortali- bus hostis, Ter- priamente fugit, te fugiente pre- mit. Beza in Emblem. Tam puillanis est, ut vietur ante confitum, non telos ed tuba pro- fernitur. Ber. ibi.*

a *Quanto ma- morem videmus Diabol'i potesta- tem; tanto ten- cius Mediatori est imberendum. De Ciuitate Dei. Iib.18. cap.18.*

let vs cleave so much the faster vnto our Mediatour. And the rather [b] because our aduersarie is none other, then he hath ouercome before, that we abiding in him, might also ouercome him through him. [c] Let vs not therefore stagger, let vs not faint, let vs not giue ouer the combate: but let vs stand to it stoutly, fight valiantly, play the men, and let our hearts bee comforted, for the Lord will come speedily, and with strong hand breake the power of the maiicious. For as God exhorteth vs to fight, so he helpeth vs to ouercome: He be-holdeth vs in the conflict and combate; if we faint, hee ay-deth vs; if we ouercome, he crowneth vs. And therefore, in all tentations let vs haue recourse to him by earnest Prayer, that being strengthned with all might by his glorious power, we may be able to resist in the euill day, as the Apostle saith, *Ephes.6.13.*

And againe he denied.] Hee theought his dissembling and lying would haue serued the turne. But perceiting it would not be, but still they pressed him and vrged him further, now for his credit sake hee will not recall his former deniall, but tieth it, as we see, and affirmeth it with an Oath. As he made no conscience of lying before, so hee maketh no bones of swearing now. Where we see what a dangerous thing it is for a man to giue himselfe to lying. They that haue once crackt the bonds of conscience in hope of any benefit or aduantage, they will not sticke to goe further, rather then misse of their purpose. The end which the Apostle here respected in his former deniall, was his owne safetie: but seeing, that still he could not be quiet, he proceedeth further, and never ceaseth till with the perill of his soule he hath satisfied his aduersaries. When mens affections are bent and set on a matter, rather then they will bee frustrate, they are caried into many inconueniences, their tongues, as Saint James saith, being inflamed with the fire of hell. As wee see by common experience, when men haue once over-shot themselves in telling a lie, it is fearefull to see, how for sauing their credit, they will out-face the matter with horrible Oathes and execrations.

*b Aduersarius
noſter eſt, quem
dominus noſter
prior vicit; vt e-
tiam nos in illo
permanentes,
vincamus per
ipſum Aug. de
agone Christiano
c Non titubet
Athleta Christi,
non lacrōat, non
discēdat a p̄-
lio; inſit forti-
ter, dimicet a-
riter, viriliter
agit, & confor-
etur cor eius,
quod citō veniet
dominus, & ma-
nu potenti conte-
rec brachium
maligni. Bern. de
cēna Dom. Ser.
Deus nos horta-
tur ut pugnem̄,
adiuuat ut vin-
camus. Certan-
tes in bello ſpe-
ſtat, deficientes
ſubleuat, vim-
centes coronat.
Bern. Medit.
cap. 14.*

*Doct. 11.
It is dange-
rous to be gi-
uen to lying.
Iam 3.6.*

And

Vse. 1.

Ephes. 4:25.

And therefore, we are here first of all to be admonished (not to prosecute this point any further) diligently to take heede of lying, as the Apostle exhorteth, *Cast off lying and speake every man the trueth to his neighbour.* And the rather, because either, if the matter be knowne, our faces shall be couered with shame; or else we shall bee drawne to sinne more grieuously, by auerring and auouching our vatruth with swearing and staring: whereas otherwise, truth though it may be blamed, yet it shall never be shamed: and we shall find to our comfort, that the bare testimonie of one man that vseth to speake the truth, shall bee of more waight and credit then a thousand Oathes.

Vse. 2.

Secondly, we must not bee too eger of our wils, nor too desirous with tooth and nayle to maintaine our credit. But if it doe fall out, that we haue made a lie, let vs not be ashamed to reuoke that we haue affirmed, least wee run into greater sinne, as we see the Apostle *Peter* doeth in this place.

Doct. 12.

He that falleth into a small sinne, is easily brought to a greater.

With an oath.] See heere the progresse of sinne. First the Apostle maketh a lye, secondly hee binds it and confirmeth it with an oath, and last of all, hee addeth cursing. Whence we may obserue, that he that falleth into one sinne though never so small, is easily carried into a greater: and he that beginneth but with a trifle, as he accounts it, many times rusheth headlong into foule and haynous wickednes, euen such as before he loathed and abhorred. If the Deuill had at the first dash bidden *Peter* forsware, and curse himselfe in this manner, no doubt hee would haue detested it extreamely. And therefore, he is more subtile then so, he beginneth with him in a smaller offence, and so at the la.

a *Nemo repente fuit turpissimus.*
Iunuenal. 1. 2.

b *Non ad unum peccati gradum simul ab exordio pergitur homines.* Aug. de trin. lib. 12. cap. 10.

b *Sicut nemo repente fit summus, sed gradatim quicunque ascendit, sic nemo repente fit pessimus, sed paulatim descendit.* Bern. de gradib. humilitatis.

which at the first he would never haue yeelded to. It is true that [a] no man commeth to the height of sinne at the first. [b] As no man on the sodaine becommeth most excellent in *Vertue*, but euery man ascendeth by degrees: so no man on the sodaine is made desperate in euill, but descendeth by little and little. Sinne is like a fretting canker, that overspreadeth the whome that committeth it, sic nemo repente fit pessimus, sed paulatim descendit. Bern. de gradib. humilitatis.

body secretly before it be discerned, it is like a serpent, if it get in but the head onely, it will winde in the whole body. There is such a combination of sinne, that as in the linkes of a chaine, if a man draw one, all the rest follow; so if a man graunt a little sinne, a greater will come after. And in this respect, the diseases of the soule are farre worse then those of the body. For they that are troubled with the stone, *Eras.de lingua.* are commonly free from other maladies. But there is no disease of the soule, but it bringeth with it a troope of vices. If a man cast a stone into the water, there ariseth presently a circle in the place, and presently after that another, and so another, till at last all the water be full of circles from bank to banke. In like manner, if a man commit one sinne, another will follow vpon it, and after that another, vnlesse the grace of God preuent him, till he bee out of measure sinfull. Sinne cannot indure to be alone, but it must haue company [c] yea the least sinne, if it bee not done away by repentence, will with the weight of it draw on another. Wherefoeuer it findeth entertainment, it enlargeth and spreadeth it selfe. If wee giue it an inch, it will take an ell, [d] yea the longer we continue in it, the more it waxeth sweeter and sweeter to our corrupt nature: (c) so that the more we tast it, the more we desire it. As in the matter of thest, men begin first with a pin, (as we say) and then with a point, till at last they make no bones of any thing: So in all other sinnes a man first beginneth with a little one, after that hee commeth to a greater, till at last nothing be too hot or too heauy for him. The scriptures are plentifull in examples for the prooofe of this point, both in the wicked and in the Godly.

Cain was first an hypocrite offering sacrifice indeed to God but onely for fashion sake: after that, when hee perceiued that God respected his brother better then he did him, hee began to be angry and wroth, and hee suffered that anger to boyle within him, till it became a deadly hatred, though most vnnaturall against his brother, and in the end he murthered him. *Absalom* was first a wanton, after that most cruelly he butchered his owne brother, and at the last, re-

c *Peccatum quod per penitentiam non diluitur, mox suo potere aliud trahit. Bern.*

d *Quo magis homines peccat, eo maior erit peccandi voluptas.*

e *Quo plus sent poterit, plus fit in turaque. Ouid.*

Gen.4.3.4.5.8.

2. Chron. cap. 13. 15. 16. &c.

belled against his owne Father, and droue him out of his
Mat. 14.3.4.7.
9.10. kingdome. *Herod* first liued in incest with his brothers wife
 to the breach of the seventh commandement, after that hee
 made a prophane and rash oath, against the third command-
 ment; and in the ende caused innocent *John Baptift* to be
John. 12.6.
Mat. 26.15.16. beheaded, contrary to the sixt commandement. *Iudas* was
 first a damnable hypocrite, after that he was extreameley co-
 uetous, in such sort, as carrying the bagge of prouision for
 Christ and his disciples, hee many times played the theefe,
 and peruerterd it to his owne priuate vse, and last of all hee
 was a traytor, and betraied his maister. And as this is true
 in the wicked, so likewise even the children of God, when
 they giue way to one sinne, vnalesse the Lord in mercy by
 his grace restraine them, they fall further to the wounding
 of their consciences, and the endangering of their soules, as
 appeareth in the examples of *Noah, Lot, David*, and di-
 uers others, whereof we haue spoken before. And this is a
 very fearefull thing, when God so forsaketh a man, as that
 he letteþ him fall without restraint, from one degree of sin
 to another. So the Lord alwaijes dealeþ with the repro-
 bate, as *David* saith, *Lay iniquity upon their iniquity*, or as it
 is in our vulgar translation, *Let them fall from one wickednes
 to another*. And howsoeuer the Lord suffereth not his chil-
 dren to continue in this estate, but mercisfully reduceth them
 by his grace and spirit, yet as I said, it is fearefull to enter in-
 to it.

Vſe.

a *Peccatum nullum
 adeo paruum est,
 quod non crescat
 negligenter. Aug.
 de vera & fals.
 p. 21. cap. 8.*

b *Et qui minima
 aspirat, cadit in
 maiora. Glouſſa
 ord. n.*

c *Parus necat
 morsu puerorum
 viperat taurum.
 Ouid de remed.*

And therefore, this doctrine serueth to admonish vs of
 two necessary duties. First, that we be carefull to take heed
 euen of the least sinne that can be. For as *S. Augustine* saith,
 [a] there is no sinne so little, but if it bee neglected it will in-
 crease. [b] And he that despiseth small sinnes, doth easily fall
 into greater. We may not then contemne any sinne because
 it is little, but rather feare, least it increase to be many. It
 may be, the sinne we are addicted to, is not like a Lion, to
 deuoure our soules at one morsell: yet we see that [c] many
 times little beasts if they bee many, may kill a man (d)
 The graines of sand are very small, & yet too much waight
 d *Aug. de decem chordis.* of

of it will sinke the shipp. (e) The droppes of raine are but little in quantity, and yet they make great shoures and cause mighty floods which beare down all before them. (f) Wee see that many times a little sparke of fire negleßed, causeth a great burning, and a little fire, as S. Iames saith, kindleth a great matter. *I am. 3.5.* And therefore if wee desite to preserue our selues from comming to the height of sinne, to commit all uncleanness with greedinesse, as the Apostle saith, *Ephes. 4.19.* (g) Wee must not onely take heede of grosse and hainous sinnes, but euen of small sinnes. Yea wee must as well beware of the least as of the greatest, for according to the proverbe, *Many littles make a great*, and they that begin with little sinnes, we see by experience, do often rush into greater.

Secondly, wee must be carefull to prevent the first beginning of sinne, and labour to kill it in the first sprouting. (h) Phisitions giue vs counsell in the diseases of the body, to stop the beginnings, least by continuance of time, they grow inueterate as wee see by experience. Many a disease that might easilly haue beene cured at the first, and many a wound that might soone haue beeene healed, if it had beene looked to in time, afterward beeing suffered to continue ouerlong doe prooue incurable. So should we doe in the diseases of the soule, euen labour by all good meane to prevent them, when we perceiue them growing vpon vs at the first. Men are carefull to kill serpents in the shell, and rauens in the nest, and cubbes in the earth before they begin to run, and all to prevent the danger which otherwise might grow by them, if they were let alone. (i) So must wee doe with our sinnes, labour to strangle them euen in the birth, that they may be like an abortiue fruit, and neuer come to perfection. The fire when it is newly begun to burne, is easilly quenched with a little water, but if by negligence and delay it gather strength, it rageh exceedingly, and can hardly be extinguished. In like manner, sinne at the first beginning might easilly be overcome, but if it be suffered to grow to any height it will be a most hard matter to suppress it. As the Crowe

e Flumina mag-
ni vides paruis
de fontibus orta
Ou. d. ibid.

f Perua sepe
scintilla contex-
ta, magnum ex-
cit. aut incendiu.
Qu. curt lib. 6.

g Mens christio
dcata sic caue-
at minora vt
maiora: quia a
minimis incipiunt
qui in maxima
peruunt. Bern.
de ordine vite.
Non solum gra-
uia sed & leua
peccata cauenda
sunt. Multa e-
nam leua & num
grande efficiunt.
Bern. de conse. &
df. cap 46.

Use. 2.

h Principijs ob-
sta, Iero medicina
paratur, Dum
mala per longas
invaluerent mor-
ras. Ou. d. de re-
med. &c. Oppri-
me dum noua
sunt subita mala
semina morbi.
Nam mora dat
vires & Ibid.

i Cura in ipso ou-
tero p fuisse ma-
tris prafocari
germea. Bern. de
consider lib. 3.
Gual in Hof.
Homil. 21.

being about to breed, first gathereth little sticks and other matter to make a nest, and then layeth egges, which by her heat she cherisheth, til her yong ones be hatched & brought forth. So the Deuill being about to produce sinne, first hee gathereth a great many vaine and idle thoughts, whereof he maketh his nest in the heart of man, and there layes delights, as it were his egges, which hee so long nourisheth & fostereth, till his young brood of sinne bee hatched by consent, and after brought foorth by operation, as *S. Iames* liuely describeth the beginning and birth of sinne. *Every man* saith hee, *is tempted, when he is drawne away by his owne concupiscence, and is entised. Then when lust hath conceived, it bringeth forth sin, and sinne when it is perfitteth, bringeth forth death. Iam. 1. 14. 15.* Now as hee that would hinder the breeding of the Crowe, doth either pull downe the nest as soone as it is made, or breake the egges, or at least killeth the birds before they can flie: so if we desire to stey the birth of sinne, we must resist it in the very first thought of it, not giuing entertainment thereunto, and if the Diuell doe buzzeth ill thoughts into our harts against our wills, we must take heede wee yeld not consent vnto them: at the least, if we haue consented, let vs vse all good meanes to preuent it before it come to action. And the rather, because the longer we giue entertainment to any sinne, the harder it will be to ouercome it. The spreading of sinne is like the spreading of the pestilence, which first infecteth the aire, the aire beeing infected corrupteth our breath, and that conuaieth the infection into the vital spirits and the bloud, and so it ouer-spreadeth the whole body, and is past recovery; so sinne by little and little, and by degrees getting hold in the heart, disperseth it selfe into all the parts both of body and soule, so as, without the grace of God, there is no meanes to bee freed from it. The longer that the Diuell or any sinne hath had possession in the heart, the harder will it bee to dispossesse them. Wood that hath long laine soaking in the wette will bee long before it receiue fire: so the longer that any mans heart hath beene soaked or steeped in sinne, the longer

ger will it be before it receiue any impression of grace. (a) A young plant may easily be pluckt vp by the roots; but if it grow till it be a great tree, it can hardly be remoued: So long as there is nothing but dust in our floores, a light broome will serue to sweepe it away: but if it be stiffe clay a broome will doe no good, there must bee a spade to spittle it out. In like manner, so long as our sinnes are young, they may with little labour be rooted out: but if once they be confirmed in our hearts, wee shall finde it a very hard matter to displace them. Hence it is that the prophet *Ieremy* saith, *Can the blacke Moore change his skinne, or the Leopard his spotter? then may you also doe good, that are accustomed to doe euill.* *Ierem. 13. 23.* Giuing vs thereby to vnderstand, that it is the most difficult thing in the world, for a man to leaue a custome or an habite of sinning, euen as for a blacke Moore to be made white, who is naturally so blacke as there is no meanes to alter his hewe. Though a man should wash him with nitre and much sope, yet it would not preuaile. And therfore, it is grown to a prouerb, that when a man vndertaketh any impossible thing, which cannot bee effected, hee is said to wash a blacke Moore (b) Those vices which haue growne vp with a man from his childhood, it is a hard matter to leaue them. (c) And it is a matter of great difficulty to forget that which a man hath long learned. Sinne before it growe to a custome, is in comparison like a thred of tow when it seeles the fire, as it is said of the cords that *Samson* was bound withall, *Iudg. 16. 9.* But after it be once confirmed by custome, it is strong as a cart rope *Isa. 5. 18.* Nay as a threefold cable, that is not easily broken. *Eccles. 4. 12* (d) when a mans vices are once growne to a habite in him, there is no hope of remedy (e). For custome wee see is made a law, and in many cases it is pleaded for law. (f) Yea it is an other nature, which it is

tur. *Aug. de decem chordis.* *Lex peccati est violentia consuetudinis, qua trahitur & tenetur etiam inuitus animus.* *Aug. Confess. lib. 8.* f *In nonnullis ipsa sebi consuetudo naturam induit.* *Beru. in Ps. 9. Ierm. 10. Ius cito inflicit naturam.* *Ambros. offi. lib. 1. cap. 20. Consuetudo natura potentior.* *Q. Curtius. lib. 5.*

a *Quod præbet latas arbor spatiis tantibus umbras, Quo posita est primum tempore virga fuit.*
Tunc poterat manibus summa tellure reueli,
Nuac stat in immemnum viribus aucta suis, Quid. deremed.

Nil affuctuine maius. O. id de arte amandi.
 b *Ars fit ubi a teneris crimen condiscitur annis Quid. Epist.*

Difficulter reciduntur vitia que nobiscum crescunt. *Sen. de ira.*
Difficile est ioneum subito depolare amorem.
Catull. Epigram.

77.
Dediscit animus sero, quod didicit diu. Se in Troad.

* *Ier. 2. 22.*
 d *Definit esse remedio locus, ubi que vitia fuerunt mores sunt.* *Sen.*

e *Inuaders omnia consuetudo pro lege obserua-*

tur. Aug. de decem chordis. *Lex peccati est violentia consuetudinis, qua trahitur & tenetur etiam inuitus animus.* *Aug. Confess. lib. 8.* f *In nonnullis ipsa sebi consuetudo naturam induit.* *Beru. in Ps. 9. Ierm. 10. Ius cito inflicit naturam.* *Ambros. offi. lib. 1. cap. 20. Consuetudo natura potentior.* *Q. Curtius. lib. 5.*

hard for a man to put off. As we see in children, when they haue got a custome of vsing the left hand, of holding the necke awry, or of looking a squint, they are hardly brought to leaue it. And some as *Erasmus* saith, haue got a foolish custome of coughing, or belching, or sighing, &c. which for the most part they carie to their graues. So it is in sinne, when a man is fleshed in whoredome, he hath much adoe to leaue it. Nay, such persons seldom returne againe and take hold of the wayes of life, as *Salomon* saith, *Prou.2.19.*

a Pro consue-

tudine noa pro-

ferunt te latrant.

Seneca. Pec-

candi consuetu-

dine etiam cum

nescio pecco.

Bera. de consc.

edif. cap.29.

b Cum magno

dolore relinqui-

tur, quod cum

magno amore

passidetur. Bern.

de cœn. dom.

Serm. 10.

Quod sine illici-

ente amore non

habuit, sine v-

rente dolore non

perdit. Aug. de

Qua. Dei. lib. 21.

cap. 26.

Fruendis volun-

titibus crecit

carendi dolor.

Plin. 2.1.8. Epi. 5

c Ret inebant

antique amice

meæ, succutie-

bant uestem me-

am carneam, &

submurmura-

b. int. aug. conse.

[a] more of custome then of any fiercenesse of their nature, so I am perswaded, a number of people in the world doe sweare more by an vse that they haue gotten, then they doe of set pu pose. Now the reason why it is thus hard for a man to leaue the custome or habite of any sinne, is first, because when sinne hath had long entertainment in a mans heart, *[b]* it is loth to part with him, and he is as loth to part with it. It is betweene sinne and a man, as it is betweene two friends. If their acquaintance haue beene but of short continuance, it never grieueth them to part one with another: but if they haue beene auncient friends, such as haue long conuerfed together with mutuall comfort and delight, if it fall out that they must bee seperated, Oh it goeth sore with them, and they sing loath to depart. So when a man hath beene but little acquainted with sinne, it is no great grieve for him to leaue it; But if he haue liued long in it, and made it his darling siane, and felt sweetnesse in it, as hee thinketh, then it is a grieve to him to forsake it. *[c]* And therefore, Saint *Augustine* saith, *That when hee began to repent, his old louers, meaning his sinnes, would*

would have held him backe , they caught hold of the garment of his flesh , and whispered him in the eare , &c.

That which Salomon saith of the sluggard , is true also of all sinners (for he maketh him as it were a type of the rest) he bringeth him in lying in his bed , and loath to rise , yet a little sleepe , a little slumber , a little folding of the handes to sleepe . *Prou. 24.33.* So saith the voluptuous person , yet a little more of this sweete sinne . The covetous man , yet a little more of this sweete sinne : and so euery man is loath to leaue the sinne that he is most addidled to . Againe , the custome of sinning doth harden the heart , that a man neither feeth nor feeleth his sinnes . And therefore , the Apostle exhorteth vs to take heede , that our hearts bee not hardened by the deceitfulness of sinne . *Heb. 3.18.* And in another place hee saith , a man may bring such a hardnesse upon his heart , as hee cannot repent . *Rom. 2.5.* but bee even past feeling . *Ephes. 4.19.* to make no bones of anything . The word which the Apostle vseth there , is borrowed from labouring men , that daily handle the spade or the plough hales ; As such mens hands by continuall vse are so hardened and embrawned , that they may be cut with a knife , and yet feele it not : so many mens consciences , which at the first were tender and full of remorse , and would often smite them when they did amisse , are made so hard by the custome of sinning , as nothing can mooue them . It is a rule in *Philosophie* , that no element is heauy so long as it is in his owne sphere . As for example , let a man that is skillfull in swimming , drie into the botome of the Sea , so long as he is vnder the water , he feeleth no waight , though a mountaine , as it were , of water lie vpon his backe , because the water is in his proper place . But let him come out of the water and take but a bucket full of it vpon his arme , and it will bee heauie . In like manner , so long as sinne is familiar to a man , that his heart is , as it were , the proper seat of it , hee neuer feeleth any waight of it , though it bee ready to presse and sinke him downe to hell , yet he goeth away with it , as if it were as light as a feather . But if euer it please God to open his eyes , that hee

*consuetudo in
familiaritate
gratissima ad-
ducit. Sen. de
tranquill. vite.
Peccata quam-
uis magna &
horrenda, cum
in consuetudinem
vcerint, aut
paria aut nulla
esse creduntur.
August. Enchiri-
dion. cap. 17.
Quantis, quod
pre amaritudine
prius exhorrebat
v/s ipso male in-
dulce vertitur
Primum tibi
importabile vi-
debitur aliquid;
processu tempo-
ris, si assuecas
iudicabis non a-
deo graue; paulo
post & leue sen-
ties; paulo post
etiam delectas-
bit. Ita paulatim
in cordis duriti-
em itur. Bern. de
consider. lib. 1.
ad Eugenium
Papam.*

may see the haniousnesse of his sinnes, then he will crie out with *David*, that they are a waighty burden, too heauy for him to beare, *Ps.38.4.* Saint *Bernard* hath a very good speech to this purpose. *How many are there* saith hee, *to whome that same thing* which at the first was so bitter that they abhorred it, *by vse is become sweet?* At the first a thing will seeme so heauy to thee as thou canst not beare it; in processe of time if thou vse to carry it thou wilt not thinke it so heauy; within a while thou shalt feele it light; within a while thou shalt not feele it at all; and in the end it will delight thee. And thus by little and little a man comes to hardnesse of heart. And therefore, to conclude this point, if wee desire to bee preserued from this height of sinne, let vs be carefull to resist sinne betimes. Let vs watch especially in the beginning of the temptation. For then, as one saith, is the enemie easily ouercome, if wee doe not suffer him to enter into the doore of our heart, but assoone as euer hee knocketh, goe ouer the threshold to meete him without. And indeede, sinne is most furious in the first assaults, if it bee stoutly resisted then, it will neuer get such hold in our hearts as otherwise it would.

Doct. 13.

All wicked men agree to persecute the godly.

Psal. 2.1.2.

So after awhile &c.] This is the third degree of the Apostle Peters sinne, and the occasion thereof. The first and second assault was made against him by one alone, and that a damosell: but now all that were present come together against him. VVhere in a word wee may obserue that all wicked men agree together to persecute Gods children. Because they perceiued that Peter was one of Christis Disciples, out of that malice they had against Christ, they all set vpon him tag and rag, and baite him like a Beare at the stake. Thus hath it beene in all ages from time to time. *David complaineth of it in diuerte places* *Why saith he, doe the heathen rage, and the people murmure in vaine? The Kings of the earth band themselves, and the Princes are assembled together against the Lord and against his Christ.* Where wee see that Nations and peoples, Gentiles, Iewes, Kings and Rulers, men of all sorts, both within and without the

Church

*Quisquis in pri-
mo oblitit re-
pulitq; amorem,
tutus ac violor
exitut. Sen. in
Hippol.*
*Prima coitio est
asperrim i, si
eam sustinueris,
post illa iam vt
lubet Iudas licet*
*Terent. in
Phorm.*

Church, publike and priuate persons great and smal doe conspire against Christ and his poore Church. And againe They haue consulted together, and haue made a league against thee. *The tabernacles of Edom, and the Ishmaelites, Moab* *Psal.83.5.6.7.8* *and the Agarims, Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyrus: Ashur also is ioyned with them &c.* And this was Davids owne case. Hee had enemies both in Court and Countrie. *Doeg, the Ziphims, Nabal* and diuerse other were maliciously bent against him. Yea our Sauiour Christ himselfe found no better entertainment. But assoone as euer hee was borne, and so all his life long, there were cruell enemies that sought his destruction, as the Apostles confess in their prayer, that *Herod and Pontius Pilate, with the Gentiles, and the people of Israel gathered themselves together against him.* And so it is at this day, Let any wicked man pretend a quatell, though neuer so vnjust, against one that feareth God, and all the birds of that viporous brood will violently flocke together, and take part with him. When the *high Priests* opposed themselues against *Paul*, how many were there that were readie to ioyne with them? Yea there were fortie of a conspiracy, that bound themselues by a selemme vowe to kill him before they did either eate or drinke. And when *Demetrius* the siluer smith was incensed against him, the whole City tooke his part, and raged most furiously against him and his fellowes, yea a great number of them not knowing what the matter was. Yea though they haue beene at enmitie and at oddes before, yet in this case they are soone reconciled. As wee see that *Pilate* and *Herod* *Acts 4.27.* *Luke 23.12.13.* *Co 19.24.29.* *Co.* were made friends in persecuting of Christ, though they had beene enemies one to another long before. The stroies of that bloody raigne of *Queene Marie* doe affoord vs plenty of examples for the confirmation of this point. *Luke 23.12.*

And therefore, for the vse of this Doctrine, we are here admonished to consider, what manner of Religion it is that we take vpon vs to professe; even such, as hath both the Sun, Moone and Stars against it. We must take notice of this, be-

fore we giue vp our names to Christ, that so wee may arme and fortifie our selues against it. We must not looke for manie to assit vs, and to take our parts, but rather to haue almost all the world against vs. When the Apostle *Paul* came into trouble for the profession of the truth, he complaineth, *That no man assited him, but all forsooke him.* Wee must not looke that it shold be better with vs.

2.Tim.4.16.

Then began hee to curse himselfe, &c.] These enemies of the Apostle *Peter* were not yet satisfied: hee had dissembled before, and forsworne himselfe: yet that would not serue their turnes, but still they preesse him further, and that with greater violence then before: and therefore, hee seeing their importunitie, is determined to feede their humours, though it shold cost him his soule.

Doct. 14.

When men begin once to fall from God, they haue no stay of them. selues, &c.

And therefore, now he curseth himselfe if euer hee knew Christ Iesus. The deuill could haue caried him no further, except it had been to desperation. Here then we are taught, that they that once begin to fall from God, haue no stay of themselues, but without Gods restraining grace, run headlong into the depth of iniquitie. It is a true saying, *He must needs runne whom the deuell driveth.* And God knoweth, we are all wauering and ready to fall, as oft as the deuell shall thrust vs forward. Neither shall wee euer make any stay, vnlesse God stretch out his hand, and hold vs backe. As a round stome tumbled downe from the top of a steepe hill, is caried with violence till it come to the bottome; So when a man hath once giuen way to any sinne, there is no hoe with him, till he come to the bottome of hell, vnlesse God pull him backe. After that once the vigour and liuelyhood of the spirit was extinguished in the Apostle *Peter*, if God had still left him to himselfe, if a thousand seuerall persons had questioned with him about his Master, he would haue denied him a thousand times.

Vse. 1.

This Doctrine serueth to admonish vs, first to take diligent heede to our selues, that we fall not into sinne, least we bee caried headlong without stay. Whose heart doth not quake and tremble, to consider how farre the Apostle *Peter* hath

nam quis.
Peccandi siarem
posuit sibi? quan-
dor. cepit Eie-
clum semel at-
trita de fronte
ruborem? Quis
nam hominum
e? quen tu con-
tinuum videris
uno Flagitio?

hath fallen? And who are we then, that wee should presume of our owne strength? There are some men that in a conceite of themselues, will stint themselues how farre they will goe in the committing of sinne. As they will go to the Alehouse, and sit among good fellowes, and drinke what they thinke good, but they shall not all make them drunke. But alas, we see that many times for all these vaine bragges, they are foulely and shamefully ouertaken ere they be aware.

Secondly, we must pray earnestly to God, to restraine the malice and rage of Satan, and *not to forsake vs ouer long*, as David saith, *but to establish vs with a free spirit*, that we may not fall in this fearefull maner. Otherwise, if we by our carelesnesse; and neglect of the good meanes which God hath sanctified, do grieue and quench the holy spirit of God, it shal be iust for the Lord, euen to leaue vs ouer to the dominion of Satan, to be held captives of him, and to bee caried headlong into all vngodlinessse.

Hetherto we haue heard the fearefull and lamentable fall of the Apostle Peter. Now followeth his repentance and rising againe, which with like diligence is also recorded by all the Euangelists for our comfort.

Wherein
we are to
consider.

1. The occasions or the meanes of it.

2. His Repen-
tance it selfe.

1. From without himselfe.

2. From within himselfe, but occasioned by the former, viz. That hee remembred the words of Iesus, &c.

1. *Outward*, viz. The crowning of the Cocke.

2. *Inward*, viz. Christes looking back vpon him, expressed, Luke 22.61.

1. *His preparation to it*. He went out of that wicked place.

2. *The maner of it*. Hee wept, and that bitterly.

Vſe.2.

Pſal.119.8. &
51.12.

And immediately the Cocke crew.] This is the first meanes which God vseth for the repentance of the Apostle Peter. For seeing in what a desperate state he stood, he maketh hast to deliuert him. He knew that if hee should have continued in this case, his heart would haue beene hardened by the *deceitfulness of sinne*, as the Apostle saith. As it falleth out with the wicked, who hauing once tasted the sweetnesse of sinne, doe violently runne to all excesse of riot and worke *all uncleanness*, euen with *greediness*. And therefore the Lord being most carefull of his children, delayeth no time, but presently vseth all meanes to recover them.

Doct. 15.

God will not suffer his chil-
dren to perish in their sinnes.
Ezek. 18, 31. 32.
& 33. 11.

Luke. 19. 10.

Luke 1. 79.

Acts 26. 18.

Gen. 12. 1. 4.

Acts 9. 1.

2.

3. 4.

From hence then we learne, that God will not suffer his children to perish in their sinnes, but endeuoureth to reclaime them. This the Lord confirmeth by the Prophet Ezekiel, saying, *Wby will ye dye, O ye house of Israel? For I desire not the death of him that dieth.* And hee bindeth it with an oath. *As I live, saith he, I desire not the death of the wicked but that the wicked turne from his way and live.* And our Saviour Christ saith, *the Sonne of man came to seeke and to save that which was lost.* And this we see first before their conuer-
sion, whiles they sittē as it were in darkness and in the sha-
dow of death, the Lord in mercy visiteth them, and giueth
light unto them, and guideth their fecte into the way of peace,
and causeth them to turne from the power of Satan vnto
God. Abraham a long while liued in grosse Idolatry in his
Fathers house, euen till he were seventy and fve yeeres old.
But at the last, the Lord in mercy called him out of his Con-
try, and from his kindred, & brought him to the true know-
ledge of God. The Apostle Paul before his conuerstion was
a grieuous enemy to the Church of God, *hee breathed out
threatnings and slaughter against the Disciples of the Lord.*
But in the middest of his rage the Lord tooke pitty vpon
him; and as he was furnished with authority from the high
Priest, to bind all both men and women that were of that
way: sodainely Christ Iesus called vnto him from heauen,
and reclaimed him, and made him of a bloody and cruell
perse-

persecutor a most excellent Apostle, and a most painefull preacher of that faith which before he destroyed.

Gal. 1.22.

Againe after their conuersion, if through frailty they fall into sinne (as God knoweth, there is no man that sinneth not, as *Salomon* confesseth in his prayer, at the dedication of the temple) the Lord will not suffer them to lye along therin, and as it were to sleepe in death, but in his tender compassion, and in the riches of his mercy he raiseth them vp againe. As *David* saith of the godly man. *Though hee fall he shall not be cast off: for the Lord putteth under his hand.* And *1.Kings 8.46.* againe, *The Lord upholdeth all that fall, and lifteth up all that are ready to fall.* And this our Sauicour Christ doth teach vs plainely in the parable of the lost sheepe, which the good shepheard will not suffer to perish, nor to wander out of *Luke 15.4.5.* the way to destruction, but hee leaueth the rest, and as though all his care were onely for that which was lost, hee goeth after it, and seeketh it, and when he hath found it, he layeth it on his shoulders, and bringeth it home with ioy. For which cause, *David* prayeth unto the Lord saying. *I haue gone astray like a lost sheepe, seek thy servant.* And the *Apostle Peter* confesseth Gods goodnes to himselfe, and others in this case. *We were, faith he, as sheepe going astray, but are now returned to the shepheard and Bishop of our soules.* And thus the Lord dealeth with all his children. Though he suffer them for a time to follow their owne fantasies, and to walke after the desires of their owne hearts, yct he forfaketh them not for euer, but in his good time he stretcheth out his hand to helpe and succour them. Hee suffered *Peter* to fall fearefully as we haue heard, but with all speede hee raiseth him vp againe. So he suffered *David* to commit very hainous and horrible sinnes, and to continue and lye in them without repentance a long while: yet in the end, hauing compassion on him, as a tender hearted father hath compassion on his children, he sent the Prophet *Nathan* to him to awake him out of his sinne, and to call him to repentance. And afterwards when his heart was lifted vp by reason of the strength of his people, that hee must needs haue them *2.Sam.14.10.* *11.12.*

numbred; the Lord caused first his owne heart to smite him and then sent the Prophet *Gad* vnto him to humble him for the same. Yea the Lord is so rich in mercy, that he offereth this grace euen to the wicked also, though they in their prophanesse contemne and reiect the same. When *Caines* heart boyled with malice against his brother *Abel*, the Lord said enough to him, if hee had had grace, to haue preuented any further mischiefe; *Why art thou wroth, saith he, and why is thy countenance cast downe? If thou doe well, shalt thou not be accepted.* &c. And after hee had slaine him indeed, the Lord left him not, but laboured to bring him to remorse, when he asked him what was become of his brother, and told him that *his blond* cried vnto him from the earth.

Gene.4.6.7.

9.10.

Gene.6.3.

2.Pet.2.5.
Heb.11.7.

Gene.19. &c.

1.Sam.15.16.
17 &c.1.King.21.18.
19.

John 13.26.

When the Lord had purposed to destroy the olde world, because the wickednesse thereof was very great, hee did first vse all meanes to reclaime them. He gaue them an hundred and twentie yeeres to repent in, and in the meane while, sent *Noah* a Preacher of righteounesse, to forewarne them of the danger, both by verball and also visible Preaching, in making an Arke for the sauing of himselfe and his housshould. So hee dealt with the filthy *Sodomites*, placing iust *Lot* amouig them to labour their conuersion, if it might be. When *Saul* had stubbornly transgressed the commaundements of the Lord, and had thereby caused him to reiect him; yet hee left him not so, but sent *Samuel* to put him in mind of the heinousnesse of his sinne. When *Ahab* by horrible crueltie had bereft poore *Nabaoth* of his life and liuing, the Lord sent *Elias* the Prophet to reprove him, and to aggrauate his sinne against him, that so hee might be humbled. In a word, the Lord offered his mercie to *Iudas*, when as before euer hee had effected any thing, our Sauiour put him in mind of the horriblenessse of his bloudy thoughts against him, making it manifest, that hee was the man that should betray him. If the Lord bee thus mercifull, to make so large a proffer of his grace to such as he knoweth will despise it; how much more will hee offer the same to his children, who will thankfully embrace it?

And

And hereof we haue yet a most liuely example in *Adam*, *Gen.3.6.8.9.15* and the Lords dealing with him. When hee had disobeyed the commaundement of God in eating the forbidden fruit, and perceiued , that thereby he had forfeited that excellent glory of his creation, for shame and feare hee was ready to runne away from God if it had beene possible. But the Lord w^ould not loose him for all that , but songht him out in the garden, and preached v^r to him the glad tydings of saluation by *Iesus Christ*. And hence is it that *David* saith , *Hee P^{sal.}121.4.* *th^t keepeth Israel doth neither slumber nor sleepe* , but continually watcheth for the preseruation of their soules : and therefore vseth all good meanes whereby it may be effected. As heere the crowing of the Cocke was a meanes to bring *Peter* to the sight of his sinne , for this was the signe that our Sauiour had giuen him of his deniall , that before the cocke crewe hee shoulde denie him thrice. And it was so much the more effectuall, because it fell out in the very moment and instant of his sinne. He had no sooner denied his Master , but as the Euangelist saith here , *immediatly the cocke crewe*. Yea Saint *Luke* saith , that it was done before the worde was out of his mouth. *And immediatly*, saith hee, *Whiles hee yet spake the cocke crewe*. Now hereby are signified all outward meanes whatsoeuer they bee , which God vseth to awake vs out of our sinnes , that shaking off that drowsinesse , which for the most part possesseth the flesh , wee may bethinke our selues of our sinnes , and of the wrath of God due vnto them , and of some course to pacifie the same. Which meanes if the Lord shoulde not vse towardes vs, wee woulde for euer lie securely in our sinnes , and thinke our selues in best case , when our saluation is in greatest danger. Many and diuerse are the meanes which it pleasest the Lord to vse for this purpose. As first and chiefly the Ministrie of his word. Hee sendeth his Ministers as cryers, as *John Baptist* saith of himselfe , commaunding them to *crie aloud, and to lift vp their voices like trumpets*, to preach the Doctrine of repentance, and to tell the people of their sinnes. And *Salomon* in many places bring-*eth* *Matth.3.3.*
7.158.1.
Prov.1.20.21.
Ec. & 8.1.2.3.
Ec. & 9.1.2.3.
Ec.

eth in Christ Iesus the wisedome of God, sometimes crying alowd, in his owne person, sometimes sending his messengers to summon men to repentance. And for this cause, the Apostle saith, that the Lord hath furnished Ministers with gifts, for the worke of the Ministerie; even for the gathering together of the Saints, and the adification of the body of Christ Iesus. Thus dealt the Lord with *David* as wee haue heard before, sending the Prophets *Nathan* and *Gad* vnto him after his two great sinnes, to bring him to the sight of his sinne. And thus dealt he with the rebellious *Israelites*, when they had trespassed wonderfullie against him he had compassion on them, and sent to them by his messengers to call them to repentance. Yea hee sent the Prophet *Ionah* to preach repentance to the *Nimuites*. And hence is it, that the Apostle calleth the Ministerie of the word, the power of God to saluation to every one that beleeveth. And howloever the wisemen of the world doe account it no better then foolishnesse; yet it hath pleased God euен by that foolishnesse of preaching to save them that beleeeue. Secondly the manifolde blessings and benefits wherewith he daily ladeth vs, and which he renneth towardes vs every morning; As there is neuera one of vs, that haue not good experiance hereof continually, both in our soules and in our bodies. How liberally and bountifullie doth the Lord sustaine and feede vs from time to time? How carefully doth the eye of his prouidence watch ouer vs? and how powerfully doth the hand of his mighty protection preserue vs from many dangers, wherein by reason of our sinnes wee might haue perished every day? Besides all those spirituall blessings, wherewith hee hath blessed vs in heavenly things in Christ Iesus. All which, as the Prophet calleth them, are so many bonds of loue, whereby the Lord laboureth to drawe and allure vs vnto him. As parents labour to winne their young children by promising and bestowing gifts vpon them: so dealeth the Lord with vs; knowing our weaknessse, hee doth (as it were) woe vs by many benefits. And therefore *Moses* telleth the people of *Israel*, that the end why God bestowed so many and so great

Ephes.4.11.12.

2.Sam.12.1.5
24.1.

2.chron.36.14.
15.

Ion.3.4.

Rom.1.16.

1.cor.1.23.21.

Psal.68.18.

Zan.3.23.

Ephes.1.3.

Hos 11.4.

Ezrah.16.8.9.

great benefits vpon them was this, that they shoulde loun the Deut.10.12.
 Lord with all their heart, and with all their soule. And Na-
 shan, being sent to *David* after his adulterie, vpbraideth
 him with the great kinndesse which the Lord had shewed
 him. Namely, that God had annoyned him King ouer Israel,
 and had delinered him out of the hand of *Saul*, And had gi-
 en him his Lords house, and his Lords wiues in to his bosome
 &c. And would (if that had beeene too little) haue giuen
 him much more: and therefore, his vnthankfulnesse was the
 greater, to trespass so hainously against so good and mer-
 ciful a God. So doth *Abijah* the Prophet vpbraide *Iero-*
boam that whereas God had exalted him from among the
 people, and made him Prince ouer his people Israel &c. Hee
 notwithstanding rebelled against him. Thirdly the corre-
 ctions and chaffisements which God layeth vpon vs. As the
 Lord himsele tolde *David* saying. *If thy children forsake* Psa.89.30.31.32
my lawe and walke not in my judgments &c. *Then will I vi-*
fit their transgression with the rod, and their iniquitie with
strokes. And *Job* saith, that the Lord openeth the eares of men,
even by their corrections whch he hath sealed. Whensoeuer Job.33.16.
 God layeth any rod vpon our backes, either in our one per-
 sons, in our bodies, in our goods, or in our names: or in
 our wiues and children, or any other that are deare vnto vs,
 it is for this end; that feeling the smart, we may humble our
 selues vnder his hand. And whensoeuer our stubbornesse
 driueth the Lord to take this course with vs, it is not with-
 out his great grieve. As the Prophet bringeth him in rea-
 soning and debating the matter with the people of *Israel*.
How (saith he) shall I give thee vp, O Ephraim? how shall I Hos.11.8.
deliuer thee o Israel? how shall I make thee as Admah? how
shall I set thee as Zeboim? my heart is turned within me; my
repentings are rousied together. We see how the Lord is per-
 plexed in himselfe, when the sinnes of his people stirred vp
 his displeasure. He cannot tell what course to take.

On the one side, the hainousnesse of their sinnes pro-
 uoked him to punish them, yea to destroy them as once hee
 did *Sodom and Gomorrah*, and the Cities about them; but

on the other side his Fathers loue and tender compassion moued him to holde his hand, and to stay his iudgements. His mercy did striue against their wickednesse. And when indeed he had brought euill vpon them, and deliuered them vp vnto the power of their enemies, it is said, *that his soule was grieved for the misery of Israel;* as a tender hearted Father many times correcteth his sonne, when the teares stand in his owne eyes. And therefore, these also may bee called bondes of loue. For they doe not proceed from the wrath of God, neither are they any tokens of his displeasure. No, he hath promised, that though hee whippe and scourge his children peraduenture sometimes till the bloud followe (their stubbernesse so requiring it) yet *his mercy he will never take away from them.* And the Apostle saith that *whom the Lord loueth he chasteneth, and scourgeth every sonne that he receieth.* And howsoeuer, for the present, it be not ioyous, but grieuous; yet if wee haue grace to submitte our selues vnto it, *it bringeth with it the quiet fruit of righteousness.* Yea therefore doth the Lord nurture and Discipline vs here with one rod or other, *that wee may not bee damned with the wicked world.* Fourthly, priuate and gentle admonitions, either by a mans friends, or any other that haue authoritie ouer him, as the Magistrate in the common-wealth, the Minister in the Church, the father or Master in the family. And this our Sauiour Christ sheweth, when he saith that if a man vse a kinde admonition to his brother in priuare, if it bee done with godly discretion and holy grauitie, it may bee a meanes to *winne him.* And Saint James saith, that if a man by good counsell shall conuert a sinner from going astray, *he shalbe an instrument to save his soule.* David knew the benefite of this full well, and therefore hee so much desirereth it. *Let the righteous smite me, saith he, for that is abeneft: let him reprove me, and it shalbe a precious oyly &c.* Fistly, the reuilings and backbitings of a mans enemies; which howsoeuer they proceede of malice in them, and a desire to reuenge, yet there may bee a good vse made of them. For our friends, either for the loue they beare vs, doe not see

Iudg. 10.16.

Psal. 89.33.

Heb. 12.6.11.

1. Cor. 11.32.

Mat. 18.15.

Lam. 5.20.

Psal. 141.5.

Amor cæcutit in
eo quid amat.

our faults, or if they doe, in a kind of niceenesse they dissemble them, and will not reprove them. But our enemies will not hale with vs in this case, but will aggrauate all our faults against vs, as much as they can. And though peraduenture wee bee not guilty of that particular crime which they charge vs withall; but that with *Job*, *wee may take it upon our sholders and weare it as a crowne*: yet it may bee, we are faultie in other things, which God would chastise in vs by this meanes. And this vse did *Danid* make of *She-mei* his rayling against him. For howsoeuer that hee most vnjustly accused him to haue beeene a bloudy man against the house of *Saul*: yet *Danid* had let him alone, *For the Lord had bidden him doe that he did*. Sixtly, the publike iudgements which God exerciseth in the world. Though peraduenture we feele them not our selues: yet if we either see them, or heare of them, they are so many warning peales to call vs to repentance; as the Prophet saith, *Seeing thy judgements are in the earth, the inhabitants of the world shall learne righteousness*. Last of all, the inward motions which the holy Ghost raiseth vp in vs, and the good desire which God putteth into our hearts. As we see when *Danid* had sinned, *God caused his owne heart to smite him*. And therefore he saith, that *the Lord did gine him counsell, and caused his reines to teach him in the night*. When he was in his bed in the night, and could not sleepe, then the Lord filled his heart with holy meditations.

This Doctrine serueth first to command vnto vs the great goodnesse of G O D, who dooth not by and by cast off all care of his children, when they fall into sinne; *Neither dealeth with them according to their deserts*, but so louingly recalleth them by one meanes or other. Yea, it is as impossible for the Lord to forsake his children, as it is for the most tender harted mother in the world, to forget her own child, and not to haue compassion on the sonne of her owne wombe.

Secondly, it serueth to admonish vs, that whensoeuer the Lord shal call vs by what meanes soeuer, wee willingly obey, and labour to reape profit by all his gratiouse admini-

*Sicut amici a-
dulantes peruer-
tunt: sic inimici
plerumq; litigan-
tes corrugunt.*
*Aug. confes lib. 9
Job. 31.36.*

2.Sam.16.7.11.

1Sa.26.9.

2.Sam. 24.10.

Psal.16.7.

Vse.1.

Psal.103.10.

Isa.49.15.

Vse.2.

1.Sam.3.10.

Psal.40.7.

Vse.3.

Mat.23.37.

Psal.58 4.5.

C 50.17.

2.chron.32.25.

Iude X.4.

Rom.2.4.

Deut.32.15.

Psal.35 12.

C 109.4.

2.chron.28.22.

Ier.2.30.

Ier.5.5.

strations towards vs. Which way soever the Lord in mercy vtech to reclaine vs from our sinnes, let vs be ready to answer with young *Samuel*, *Speake Lord, for thy seruant heareth*. There should be an *Echo* (as it were) betweene the heart of every Christian man, and the Lord, to answer him at euery call, *Lo I come Lord*, as *David* saith.

Thirdly, it serueth for the iust reproofe of al those that rebell and resist the Lord when hee calleth. As there are too many that giue the Lord cause to complaine, as once he did of *Ierusalem*. *O Ierusalem Ierusalem &c. How often would I haue gathered thy children together, as the Hen gathereth her chickens under her wings, and ye would not?* They frustrate al the meanes that God can vse towards them for their good. If hee call vpon them by the ministry of his word, either like the deafe adder they stoppe their eares, and refuse to heare the voice of the charmer, though he be most expert in charming: or else, for fashion sake they harken to it, and attaine to some knowledge, yet they scornefully cast it behind their backs, and hate to be reformed by it. If hee allure them by his gratiouse benefits, they doe most wretchedly abuse them, not rendering unto the Lord according to the reward bestowed vpon them (as it was said of *Hezekiah*) but turning the grace of God into wantonnesse, and despising the riches of his bountifullnesse, not suffering it to lead them to repentance. Yea when God hath tede them to the full, that they are waxen fatte, they spurne with the heele, and regard not the strong God of their saluation. Thus as *David* saith of his enemies, *they render unto the Lord euill for good, and hatred for his great good will*. If he be angry with them for their sinnes, and correct and chalstice them, they are neuer the better. But with *Abaz*, wicked *Abaz*, in the time of their tribulation they irespass yet more against the Lord. As the Prophet *Ieremy* said of the stubborne *Iewes*, *They haue beeene smitten in vain, they haue received no correction. The Lord hath stricken them but they haue not sorrowed; they haue made their faces harder than a stone and haue refused to returne*. If hee bring publike iudgements vpon the land, they doe not regard them. If a

Lion

Lion doe but roare in the forrest, all the beasts are afraid, as the prophet *Amos* saith. But the Lord hath roared from Heauen in his fearefull iudgements, and yet no man trembleth. Neuer age had more experience heereof then this, wherein we liue. How long hath the noysome pestilence ranged in all countries of the land? what fearefull inundations of water? What horrible fires in many places? And yet as though all were nothing, the most of vs passe our time in carnall security and sinfull pleasures, *neuer regarding the worke of the Lord, nor considering the operation of his hands.* In a word, though God did raise vp in vs neuer so many good motions and holy desires, yet by our carelesse negligence we strangle and extinguish them, not suffering them to haue that blessed effect of grace in our harts which otherwise they might. So that now the Lord may iustly take vp that complaint against vs, which once he did against the *Iewes. I haue spread out my hands all the day long unto rebellious people &c.* And therfore we may feare, that as hee hath called vpon vs, and we haue refused, as hee *hath stretched out his hand, and we would not regard;* so the time shall come, that we *shall cry and call vpon him, even till our harts* *Pro.1.24.26.28.*

ake, and hee will not heare vs. Yea he will be so farre from pittyng vs, that he will laugh at our destruction, as *Salomon* saith, And therefore, whensoeuer or howsoeuer it shal please the Lord to offer vs grace, let vs ptay vnto him to enlarge our hearts, that wee may willingly and readily embrase it.

Then the Lord turned backe, and looked on Peter.] This is omitted by our Euangelist, but is recorded by Saint *Luke. Luke.12.61.* And it is the second meanes of Peters repentance. After the crowing of the cocke, our Sauiour looked backe vpon Peter, and by his beholding him prouoked him to bitter teares. The cocke had crowne already, and yet Peter neuer awaked, nor remembred what Christ had said vnto him, till hee looked backe. Now wee are not to thinke, that Christe bare looking backe did effect this. For then *Iudas Job.13.26.27.* might haue beeene conuerted too. For (no doubt) our

John 13.26.27. Sauiour Christ looked vpon him , both when hee gaue him the soppe , and made it knowne that hee was the man that should betray him ; and also when hee vttered that sweete and milde speech vnto him , when hee came with souldiers to apprehend him *Friend saith he , wherefore art thou come?* and after when hee offered to kisse him, *Iudas* saith hee, *betrayest thou the sonne of man with a kisse ?* [a] words that might haue broken his heart if hee had not beene more then obdurate. So the Lord looked vpon *Cain* , when hee did so louingly admonish him , both before and after his bloody fact , but without any profit. But here as the outward and bodily eye of Christ beheld *Peter* , so the influence of his grace and spirit tell vpon his heart. By looking vpon him he derived into him the secret efficacy of his spirit, and peirced his heart with the beames of his grace , and that preuailed with him to bring him to repentance. [b] For it could not bee , that hee should remaine in the darernesse of his denyall , whom the light of the world had so graciously looked vpon.

Doct. 16. Where we may obserue that all outward meanes which the Lord vseth towardes vs , will doe vs no good , valesse they be accompanied with the powerfull operation of his holy spirit. The Ministerie of the worde is of all other meanes most likely to doe most good , because it is Gods owne sacred ordinance , which himselfe hath sanctified for the working of grace : as the Apostle saith , *I am not ashamed of the Gospell of Christ ; for it is the power of God to salvation , to every me that beleueneth.* And, *It bath pleased God by the foolishnesse of preaching , to saue them that beleene.* And yet we see by experience , that there is no profit by it without Gods blessing. Whosoever he bee that is the preacher , though he bee never so rare and excellent for his gifts , euen one of a thousand , as *Job* saith; though his learning bee never so profound , that hee knewe all secrets and all knowledge which the world can affoord : though hee bee never so prompt and expert in the law of God , as is laid of *Ezra* that learned Scribe; though hee bee as a iognitie and as well instructed in the

Matth. 26.50.

Luke 22.48.

a Horrore sceleris sui , cor impy ferire voluit.

Bern. seria.6.in Paraso.

b Non enim fieri poterat , ut in negationis tenebris permaneret , quem lux per spexerat mundi.

Glossa ordinaria.

Job. 33.23.

I.Cor.1.21.

Ezra.7.6.

Act. 18.24.

the Scriptures as euer was *Apollos* : though hee bee a Scribe
 neuer so well taught vnto the kingdome of Heaven, able to
 bring forth of his treasure at al times things both new and olde; Mat.13.52.
 Againe, though hee bee indued with neuer so good a dex-
 teritie in opening and diuiding the word of God aright, like a
 workman that need not be ashamed: though God haue ope-
 ned vnto him neuer such a doore of vtterance ; yea though
 hee could speake with the tongues of men and Angels; And
 though beside all these excellent gifts , his paines were as
 great as could be imagined; Though hee were neuer so in-
 stant in his labour preaching the word vpon all occasions, in
 season, and out of season, and that not openly in the congre-
 gation , but euen from house to house, as the Apostle Paul
 did; And whatsoeuer the diligence of the people bee in hear-
 ing of the word : though they all stand vp on their feete,
 while the worde is in deliuering, the better to shake off
 drowlinesse, as the hearers of *Ezra* did; and though all their
 eies be fastned vpon the Preacher, as the eies of the *Naza-*
 ries were vpon our Sauiour Christ; Though after they haue
 heard it, they search the scriptures neuer so diligently, as
 the noble men of *Berea* did, and vse neuer so many other
 good meanes of meditation and conference &c , to helpe
 their memories; Last of all though the doctrin that is taught
 bee neuer so heauenly and gracious : yet there is no good
 fruit can bee looked for without the blessing of God. As
 every good giuing, and every perfect gift : so also the fruite and
 profite of the ministry of the word is from aboue, and com- Nehem.8.5.
 meth downe from the father of lights. Hence it is that the
 Lord saith, *I create the fruit of the lippes to be peace, peace to* Luke 4.20.
them that are farre off, and to them that are neare. The mini-
 stery of the worde cannot minister any found peace or
 comfort to a distressed conscience, nor work any other graci-
 ous effect in a mans heart, vntlesse the Lord giue a blessing
 vnto it. And therefore the Lord hath promised to giue his
 holy spirite as an inseparablae companion to the worde,
 to make it effectuall. *My spirit that is vpon thee and* Isa.57.19.
my words which I haue put in thy mouth, shall not depart Isa.59.21.

out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, from henceforth euen for ever.

* *Nisi Dens interiori gratia mētē regat atque agat nihil prodest homini omnis praedicationis operis veritatis.*
Aug. de Ciu. Dei lib. 15. cap. 6.
Psa. 139. 13. 16.

* So that vnlesle the Lord by his inward grace doe direct & moue the heart, the preaching of the truth will doe a man no good at all. It is in the ministry of the word as it is in the procreation of children. Though the naturall meanes thereof be by ordinary generation: yet all mans endeavour is in vaine, vnlesle the Lord by his omnipotent and almighty power doe fashion vs and gine vs a forme, and couer all our members in our Mothers wombe? As we see by common ex-
perience, that many married persons of sound complexions, of strong constitutions, and able bodies doe not wistanding goe childeless to their graues, as *Abraham* complained. For this cause *Dauid* saith plainly, that *children are the inheritance of the Lord, & the fruit of the wombe his reward,* Psal. 127. 3. 8. He giueth them and denieth them to whome hee will. And the Prophet setteth a note of attention before it. *Behold*, as if he would haue all men to take notice of it. And therefore, when *Rachel* being barren, and enuying the fruitfulness of her sister, cryed out to her husband in a foolish and distempered passion, *Give me children or else I dye,* *Iacob* was exceeding angry with her, and said, *Am I in Gods stead, which hath withholden from thee the fruite of the wombe?* When God hath shut vp thy wombe and made thee barren is it in my power to open it and make thee fruitfull? Gen. 30 1. 2. In like manner though the ministers of the word by Gods owne ordinance be our *spirituall fathers, to beget vs in Christ Iesus through the Gospell.* 1. Cor. 4. 15. Yet all the fruite of their minittry is the gift of God. The most excellent and worthy minister that liueth, cannot beget nor conueit one soule to God without his blessing. [a] As medicines for the body, which one man applieth and ministreth vnto an other, doe onely profit them to whome God worketh health, who is able to worke without those meanes, whereas they can do nothing without him: and yet they are vseful, and if it be done in obedience to Gods ordinance, it is accounted a worke of mercy: so the helps of instruction being

Gen. 15. 2.

a *Sicut corporis medicamenta q̄b hominibus adhibentur, non nisi ipsi proficiunt, quibus Deus operatur salutem; qui & sic illis medicis potest, cum sine ipso illa non possint: et tamen adhibentur, & si officiis est fiat, inter opera misericordie deputatur: ita et adiumenta doctrinae, tunc proficiunt animis adhibita per hominem, cu Deus operatur ut proficiunt, qui potuit Euangeliū dare homini etiam non ab hominibus, neq; per hominem. Aug. de doctr. Christiana.*

being vsed by man, doe then profit the soule, when it pleaseth God to blesse them, who could giue the Gospell vnto man, neither from men nor by men. Wee see in the matter of Husbandry, that the seede ordinarily fructifieth in the earth by the labor of man and the influence of the heauens: and yet experience doth teach vs, that though the husbandman be neuer so skilfull in plowing and tilling of the earth, though he obserue the most fitte seasons and opportunities that may be, and though he be neuer so carefull in making choice of the best and purest seed: yet many times *the earth deceiueith his expectation Isa. 24. 5.* So that as the Prophet saith, *they sow much, and bring in little Hag. 1.6.* Yea the heauen and the earth, the common parents of all things, become barren, and the Sunne and the Moone doe loose their operation, vntlesse the Lord by his diuine power *doe gine to every seede his owne body, 1. Cor. 15. 38.* Heereupon wee read that *Isaak sowed corne in the land of Gerar, and had by estimation an hundredfold encrease: but it was not his owne endeaour that caused it, but as the reason is there rendred, so the Lord blessed him. Gen. 26. 12.* And therefore *David saith, that it is God that visiteth the earth, and maketh it very rich and fruitfull: It is he that by his owne appointment prepareth corne for men: it is he that maketh the earth soft with showers, and blesseth the bud thereof: it is he that crowneth the yeare with his goodnessse, and covereth the vallies with corne, so as men shoul for ioy and sing. Psal. 65. 9. 10. 11. 13.* So is it with the ministry of the word, though the Ministers bee Gods husbandmen, and though they haue neuer so much both skill and will to discharge their duties, as hath beene saide, & though the seed which they sow be none other but *that immortall seed of the word of God. 1. Pet. 1. 23.* yet vntlesse it please God to make it effectuall, it will bring forth no fruite at all. And therefore the Apostle saith to this same purpose, *Paul may plant, and Apollos may water, but it is God, and God onely, that must gine the encrease. 1. Cor. 3. 6.* It is one thing to minister visible obiects to the eyes, another thing to cause the eyes to see. It belongeth to the outward

a Non quicunque ostendit viam, prebet etiam viaticum itineranti. Aliud illi exhibet, qui facit ne deuinet, & aliud, qui prestat ne deficiat in via. Ita nec, quisvis doctior statim & dator erit boni quodcumque docuerit. Porro duo sunt mihi necessaria; doceri, & innvari. Tu quidem homo recte consulis ignorantie, sed si verum sentit Apostolus, spiritus adiuuat infirmitatem nostram. Bern. de gra. & lib. arbitris.

b Joanne operante dabat Deus qui dabo. non defat. Et nunc operantibus cunctis, humana sunt opera, sed Dei sunt munera. Optatus in Do- natist. lib. 5.

Where hec in- tretateth large- ly on this point.

Non potest mu- nus ab homine dari quod diuinum est. ibid. c Ita plane conuersio animarum diuinae vocis est non humanae. Si- mon pescator hominum, in hoc ipsum vocatus & constitutus est a domino: in cassum tamen & ip- se laborans tota nocte nil capiens, donec in verbo domini rete iactans, comprehendere posset multi- tudinem copiam. Bern. de conuers. ad Schol.

teachers to minister matter to their hearers; but it appertai- neth to the inward Master to open the heart to understand. As it is said of Lydia, that *God opened her heart, that shee at- tended to the things that Paul spake.* Act. 16.14. And as the eye and the obiect are not sufficient to cause actuall seeing, vnlesse the eye be enlightened: so besides the instruction of the outward teacher, it is necessary that the blessed *Sunne of righteouesnesse* Mal. 4.2. doe shine in our hearts by the gratiouse beames of his holy spirite [a] He that sheweth a man the way as *Bernard* saith, hee doth not by and by furnish him with necessaries for his iourney. It is one thing to dire & a man that he goe not out of his way; and another thing to helpe him that he faint not in the way. So neither is every Teacher by and by the giuer of the good that hee teacheth. Moreover, two things are necessary for me, to be taught, and to be relieved. Thou O man dost indeede provide well for my ignorance; but if the Apostle think aright, it is the spirit that helpeth our infirmities. And therefore it is said, that when the Apostles by vertue of Christis com- mission went forth & preached every where, the Lord wrought with them and gaue a blessing to their endeauours. Mar. 16 20. [b] We are onely instruments in the hands of God, hee striketh the stroke and worketh the effect, making our la- bour effectuall in the hearts of our hearers. There must bee two Preachers to the working of grace in the heart. The Minister to preach to the eare, and the spirit of God to ap- plie it and blesse it to the soule. And hence it is that the prea- cher is not called the giuer, but the Minister of grace. Who is *Paul*, saith the Apostle, or who is *Apollos*, but *Ministers by whome ye beleene*, euen as the Lord gave to every man? I. Cor. 3.5. It is the Lords prerogatiue, which he hath reserved to himselfe, to be the *giuer of all grace*, as *S. Peter* saith. I. Pet. 5, 10. [c] So then we see that the conuersion of soules belongeth to the voice of God, and not of man. As the A-

postle Peter laboured all night in fishing and caught nothing; but when as in the word of Christ hee let downe his net, he straightway inclosed a great multitude of fishes. *Luk. 5.5.6.* So the Ministers of the word, whome God hath called to bee *fishers of men* *Mat. 4.19.* may long let downe their nets and make but a bad draught, vndeſte the Lord vouchſe his blessing vpon their labours.

This doctrine ſerueth, firſt for the Ministers, and ſecondly for the hearers of the word. For vs that bee Ministers, firſt it ſerueth to abate that pride and high conceit that might arife in our hearts, when it pleafeth God to worke by our Ministerie. Wee muſt acknowledge that it was not our painefulneſſe, but Gods blessing that brought it to paſſe, *2.Cor.2.16.* if any good be effected thereby. For as the Apostle ſaith, *Who is ſufficient for these things?* There is no man that of himſelfe is able ſufficiently to diſcharge his dutie in the worke of the Ministerie: much leſſe is hee able to make his Ministerie effectuall. No, all our ſuſſiciency in this caſe is of God.

And this the Apostle confeſſeth, where ſpeaking of his great paines in Preaching the word, namely that *he laboured more abundantly then all the rest of his fellowes*, hee ſtraightway correcteth himſelfe as if hee had arrogated more then became him, *Yet not I, ſaith he, but the grace of God which is with me, 1.Cor.15.10.* And in another place he ſaith, *The weapons of our warfare are not carnall, but mightie through God to cast downe holds, 2.Cor.10.4.* All thoſe ſtrange effects that were wrought by the word in the hearts of men, to conuince their conſciences and to humble them, come not from the great giſts and paines of the Minister, but it is God that maketh his word thus powerfull. Wee reade of a great wonder that was wrought by the Apostle Peters Sermon. *Three thouſand Soules were conuerted by it.* But it was not Peters zeale, or learning, or any thing else in him that wrought it, but it was Gods worke. As the Apostle ſaid of another miracle, that was wrought by him vpon the Creeple that lay begging at the beautiſull Gate of the Temple. *Act.3.4.5.*

Act.3.12.19.

Why looke yee so stedfastly on vs, as though by our owne power or godlinesse we had made this man to goe? The name of the Lord Iesu hath made this man sound, &c. So hee might say of this. It was not my endeauor that conuerted these men, but it was the Lord that gaue a blessing to his owne ordinance. And therefore; whensouer we see any comfortable fruit of our labours, let vs take heede wee bee not lift vp to ouerweene of our selues, but let vs say with *David*, *Not unto vs Lord, not unto vs, but unto thy name give the glory* &c.

2.

Secondly, it serueth to admonish vs, that wee doe not contemne our brethren, though peraduenture their gifts be farre meaner then ours. For wee see by experience, that Gods blessing is not tyed to great gifts, but many times it pleaseth him to work most effectually by weake and simple meanes, and all for this end, *that the excellency of that power might bee of God and not of vs*, as the Apostle saith. Yea God many times chooseth the foolish thinges of the world to confound the wise, and weake thinges to confound the mighty thinges, to the end, *that no flesh should reioyce in his presence*. As wee see that many a weake and wearish man begetteth more children, then hee that is strong and lustie: so many a godly Minister of small gifts, making a conscience of dutie, doth conuert more soules to God, then many a man of great and profound learning; which is not spoken to derogate any thing at all from the gifts of learning, which are necessarily required to the furnishing of a man with abilitie for his calling, but onely to admonish all those with whom the Lord hath dealt liberally that way, not to despise them that are inferiour vnto them in gifts, but rather in the spirit of meekenesse and loue to embrace them, and give them *the right hands of fellowship*, that so they may all ioyne together in the edification of the body of Christ. As St. Paul though he were a man of most excellent gifts, no way inferiour to the greatest of the Apostles: yet hee thinketh not scorne to ioyne with, in the preaching of the Gospell, *Syluanus* and *Timothenus*, that were but Nouices, as it were, in comparison of himselfe.

2.Cor 4.7.

1.Cor.1.27.19.

Gal.2.9.

Phil.1.1.

1.Thes.1.1.

2.Thes.1.1.

Gal.1.7.

Thirdly for the people that heare the word it serueth to admonish them to take heede, that they ascribe not that to the instrument, which is onely proper to the efficient cause; namely, that they attribute not that to the Minister which is due to the Lord. It is a grosse kinde of Idolatrie which many men commit in this case, to dote of some one man more then of all the rest, and to haue such an high conceit of his gifts aboue others, as to place him in a maner in stead of God. It was a fault among the *Corinthians*, which also the Apostle reprooueth in them, that *one said, I am of Paul another said, I am of Apollos; and a third, I am of Cephas.* &c. They were too much addicted, some to one Minister and some to another, and in that respect did despise all the rest, and did reuerence men rather then Christ himselfe. So it is at this day. Such a man saith one for my money, nay hee for mine saith another; and so euery man as his owne priuate affections lead him, doateth of one Minister more then another. It is true, that God seldome or never worketh grace but by his owne ordinance as the Apostle saith. *Faith commeth by hearing, and hearing by the worde of God.* And the greater that any mans paines and faithfullnesse is in preaching the word, the more likely it is that he should doe good in his place: But yet notwithstanding, whatsoeuer good effect is wrought by any mans Ministerie, you must turne your eyes from the man to the Father of light, from whom all good things doe proceed, as hath beene said. I doe not denie, but that if men feele any blessed worke of grace begunne in their hearts by any mans Ministerie, or if it haue pleased God to make any Minister an instrument of their conuersion; they are bound in conscience to make much of that man, *and to haue him in singular loue for his workes sake;* but still they must give God the glorie and praise of all. For as one saith well to this purpose. The Ministers are but Gods seruants to attend vpon the guests that sit at his table. All thankes and praise is due to the Lord, that so kindly inviteth vs, and so bountifullly feedeth vs, and not to the Ministers whome hee hath appointed to serue vs.

Vſe.3.
For the heires
of the word.

1.cor.1.12.

Rom.19.17.
Gal.3.5.

Phil.2.29.
1.Thes.5.23.
*Non famulanti-
bus, sed inuitan-
ti & paſcenti
referende ſunt
gratia. Optatus
con. Donat. lib. 5. e*

Vſe. 4.

For Ministers
and people to-
gether.

*Etsi loquamur
iustitiam Dei &
gloriam Dei que-
ramus: effectum
tamen ab eo solo
sperare, & ab eo
postulare necesse
est, ut voci no-
stre ſue vocem
virtutis accom-
modet. Ad hanc
autem vocem: na-
tioriem aures
cordis erigi ad-
monemur; ut lo-
quentem Deum
intus magis au-
dere, quam foris
hominem fludea-
mus. Bern. de
cōuers. ad Schol.*

Phillip. 18.

Last of all, this doctrine serueth to admoniſh both vs
that bee Ministers, and you that bee hearers of the word,
that forasmuch as all the ſuccesse of our paines in preaching,
and of your indeauour in hearing, dependeth onely
vpon Gods blessing; therefore, before either wee come to
preach, or you come to heare, we cōmend boþh our labours
to God by prayer. [a] For though wee ſpeake the righ-
teouſneſſe of God as *Bernard* ſaith, and ſeke nothing but
the glory of God: yet wee muſt needes hope for a blessing
from him alone, and wee muſt intreate of him alone, that
the voice of his grace may accompany our voice. And to
this inward voyce muſt you lift vp the eares of your ſoules,
and deſire rather to heare God ſpeaking inwardly, then
man ſpeaking outwardly. The neglect of this dutie is the
cause, why the word is ſo ineffectuall in many places; as it
is. For firſt, many of vs that be Ministers, come to preach
our ſelues, and not Christ Iesus: and to vent our owne gifts,
and let them take winde, and not to ſeke the ſaluation of
our hearers; and therefore, God denyeth to worke by our
Minifterie. Againe a number of you that bee hearers come
for gapſeede, to gaze the Minister in the face, or to ſee the
variety of mens gifts, or to gleane vp ſome quaint phrases
and witty ſentencess and not with any deſire to further your
owne ſaluation; and therefore, you goe away as you come
without Gods blessing. And ſo the word is made fruitleſſe
and vnprefitabla vnto you. Whereas if wee would account
the ſoules of Gods people deare and precious in our ſight,
and long after the ſaluation of them all from the very heart
rootes, as the Apostle faſh, and therefore, before wee come
to deliuere his word, craue Gods blessing by earnest prayer
vpon our labour; and if you would come to heare the word
with a deſire to profit and to growe in grace by it, and for
that end would pray to God to open your heartes, as hee did
the heart of *Lydia*, that you may diligently attend to that
that ſhalbee taught, it would appeare, that you ſhould
reape more profit then by one ſermon, then you doenow
by twentie.

Then

Then Peter remembred &c. The Apostle Peter neuer came to himselfe, hee neuer began to bethinke himselfe of the hainousnesse of his fact, before such time as the Lord by the meanes aforesaid had moued his heart. But what did Peter in the meane while? did hee any whit further or helpe forward himselfe to repentance? Surely he did as much as lay in him to further himselfe to hell. For as wee have heard, hee was swearing and cursing hymselfe in most horrible manner that he neuer knew Christ. But after that he was outwardly rowsed by the crowing of the cocke, and inwardly awaked by Christes looking backe vpon him, then hee began to consider the danger of that estate wherein he stood.

From hence then wee learne, that the whole worke of our conuersion is from God alone. There is not the least endeauour in any man to further the worke of grace in himselfe, as the Apostle saith. *It is not in him that willett nor in him that runneth, but in God that sheweth mercie.* And for this cause, our Sauiour Christ is called both the *author* and *also the finisher of our faith.* Yea whatsoeuer good worke is wrought in any of Gods children, the Lord by his holy spirit doth both begin and performe the same. Yea if there bee but any will or desire to doe good, it is from the Lord. For it is God that worketh in vs both the will and the deede of his good pleasure. And therefore wee read, that in the Primitive Church The Lord added to the Church from day to day such as shold bee saved. It was not in their power to ioyn themselues with the Church of God, and to become trae members thereof; but it was the gratiouse worke of the holy spirit of God. But most fully and clearely doth the Prophet Ezechiel set out the truth of this point, speaking in the person of God. *A new heart saith he will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I wil give you an heart of flesh. And I will put my spirit within you, and cause you to walke in my statutes &c.* Where the Prophet wholly disableth man for the worke of his regeneration, and ascribeth both the

Doct.17.

The whole
worke of our
conuersion is
frō God alone.Rom.9.16.
Heb.12.2.

Phil.1.6.

Phil.2.13.

Act.2.47.

27.

Ezech.36.26.

neuer thought of repentance ; at the least for the space of three quarters of a yere (for the child that was begotten in adultery was borne , before there is any mention made of his repentance) but euen as *Salomon* said of the Adulterous woman *she eateth and ripeth her mouth*, (as though it had neuer beene shee) and saith, *I haue not committed iniquity*: so did *Danuid* set a good face on the matter, and beare it out all this while, as though he had neuer offended. And as it is said of *Esan*, that after he had sold his birthright, *hee rose vp and went away* neuer considering what he had done : so for any thing we find to the contrary, *Danuid* neuer felt his hart to smite him for his sinne , but slept securely in it , till the Lord sent the Prophet *Nathan*, by the ministry of the word to awake his drowsy conscience.

Prou.30.20.

Gen.25.34.

Vse. I.

This doctrine serueth first to refell a maine point of Popery concerning freewill. The Papists doe stiffly maintain that there is in mans will a naturall power to that which is truely good, whereby of it selfe it cooperateth with Gods grace in the first act of mans conuersion. They say that God onely first perswadeth the will, as a man may perswade his friend to take a iourney, whereto he is vnwilling. But in the accomplishing of any worke, God is onely an assistant, and man by his owne power worketh together with him. But this is iniurious to match the doing of man with the power of God. Indeed man hath no power ouer the heart, but draweth onely by perswasion:but the Lord by his diuine power, doth not onely perswade, but also bendeth and turneth the heart as it pleaseth him. And therefore *Salomon* in that excellent prayer of his desireth the Lord , *to bow their hearts unto him, that they may walke in his waies, &c. I. Kings 8.58.* So that it is blasphemous to hold, that the wil of man should worke with Gods grace in any thing that is good. Indeed as they are works and actions, so they proceed from the will of man:but as they are good workes,they are onely the works of grace,as our Sauiour Christ told his Disciples, *without mee ye can doe nothing. John.15.5.* And so saith *Danuid* of the worke of Praier, *Thou preparest their hearts , and bendest*

bendest thine care to them. Psalm. 10. 17. And the Prophet *Isaiah* speaketh generally of all good works, *Thou also hast wrought all our works for us.* Isa. 26. 12. And to this purpose the *Master of sentences* hath a good saying [a] Mans will is prepared of God, and his steppes directed of the Lord, not because this is done without our will, but because our will cannot doe any thing that is good, without "Gods assistance. And *Fulgentius* is very plentifull in the "proose of this point, [b] The wandring sheepe saith hec "can never desire to returne, vnlesse the good shepheard "preuent it by seeking it vp, and lay it on his shoulders. &c. So *Bernard* and *Augustine* &c howsoever the Papists boast that they make wholly for them. But to the ende that the truth heereof may better appeare, wee must distinguish the actions of man into three sorts. Some actions of men are naturall, namelie such as are common to him with other creatures, as to eate, drinke, walke, sleepe, and such like. In all which it is true that man hath freedome of will: but yet so, as he is not able to doe any of these things, to any good or godly end. Yea, though mens thoughts be free, yet their actions are not free. It is not as free for a man to doe or not doe, as it is to will or not to will. And therefore, the Prophet *Jeremy* saith, *O Lord I know that the way of man is not in himselfe, neither is it in man to walke and direct his steppes.* Jer. 10. 23. The Apostle *James* censureth them that lay, *To morrow we will goe to such a Citty &c.* and telleth them that they ought to say, *If the Lord will, and if we line, wee will doe*

a *Paratur voluntas hominis a Deo, & a domino gressus eius diriguntur. Non quia hoc sine nostra voluntate agatur, sed quia voluntas nostra nil boni agit, nisi diuinitus adiuvetur.* l. 2 di 26. A.

b *Nuquam redire velle potest quis errans, nisi fuerit boni pastoris inquisitione praeuenta, & humeris reportata.* Fulg. de incar.

& gra. Chr. c. 22 *Reserq. & vt & climus, misericordie praeuenientis illumina- mur dono; & ver- curramus, misericordiae subse- quentis fulcimur auxilio.* ibid cap. 18. & 19.

Gratia Christi gratis indignis ita tribuntur, ut ipsa in nobis & exordium & profectum bone voluntatis operetur. Ibid. cap. 1. *Ne deponas viribus tuis quod viam mandatorum Dei currere delectaris.* Hoc enim omnia nullatenus haberes, nisi a Deo munire gratitiae donationis haberes. *Non hoc homini dat natura sed gratia.* Fulg. epist. 6. ad Thcodorum Senat. *Non qui quam hominum sine ad cogitandum, sine ad operandum quodcumq[ue] honu[m] potest esse id vacuus, nisi fuerit munere gratuito divine opitulationis adiutus* Pbil. 2. 1 3. & Cor. 3. 5. *Ab ipso est initium bona voluntatis ab ipso facultas boni operis, ab ipso persuerantia bone conuersationis.* Fulg. ad Protham. epist. 4. *Hominis caritas ad boni & cassi sunt, si a gratia non adiumentur, & nulli si non excitetur.* Bern. de gra. & lib. art. 1. *Spiritus sanctus est omnipotens artifex, creans hominem ad diu- nam voluntatem formans afflictionem, dans virtutem, iuuans operationem.* Bern. de usq[ue] solitaria Firmissime tene, d[omi]ni mandatis o[ste]ndere neminem posse, nisi quem Deus gratia sua praeue- nerit. &c. Aug. de fide ad Pet. Diacon. cap. 29.

this or that. *I am, 4.13.15.* Againe, some actions of man are Morall, as all Occonomical and Politicall duties, & such like. In these hee hath no free will of himselfe to chuse the good and refuse the euill, to embrace the vertue and decline from vice, but as he is wholly directed and gouerned by the spirit of God. For the mind is oerwhelmed with much darknes, the judgement is not sound, the will is not chearesfull, and the strength is vnable to performe any thing. So that hee may say as *Medea* said. [a] I see what is good and approue it, but I follow that which is euill. If it be obiected, that the Heathen men wrought many excellent duties, and were in-duced with many worthy morall vertues, I answere, First that the corruption of their nature was not purged, but on-ly inwardly restrained by the Lord, least like bruite beasts they should have beene carried headlong to the destruction of mankind. Secondly, the vertues which were in them were no gifts of nature, but speciall graces of God, bestow-ed vpon them for the good of humane society, though they came not from the sanctifying spirit. Thirdly, whatsoeuer commendable thing was in them, it was stained and blemisched with ambition, and affectation of vaine glory. In a word, all their vertues and all the duties they performed, were no better then so many glorious sinnes, because they were not done in faith. For *Whatsoeuer is not offaith is sinne.* Last of all, some actions of man are spiritual. Wherein wee are to consider man with a threefold difference. First as hee is before his conuersion. Where his will is altogether cor-rupt, inclining onely to that which is euill. Indeede the soul with all the faculties thereof in respect of their essence re-mained sound, euen after the fal of *Adam*, but their strength and ability to any spirituall good is vtterly lost. To which purpose one saith very well. [b] He that was created with-out necessity of sinning, falling into sinne; as by his fall hee lost the saluation of his soule: so also he quite lost the facul-ty of thinking of those things which appertaine to God, For being bereft of the garment of faith, and wounded with the wounds of carnall concupisence: hee lay so oppressed

a *Video meli.*
ora probq;----
Deteriora sequor
Ouid. Metam.
lib.7.

*Splendida pec-
cata.*

Rom. 14.23.

b *Peccans ille*
qui sine peccandi
*necessitate crea-
tus est, in eo quod*
anime salutem
*desinendo per-
didit; etiam illa*
cogitandi que
*ad Deum perti-
nent, amissit pro-
tinus facultatem*
Expoliatus enim
vestimenta fidei,
*carnaliumq; cor-
cupiscentiarum*
*vulneribus sau-
ciatus; sic jacuit*
oppresso ditione
*peccati, ut nul-
latenus aliquod*
bonae voluntatis
initium habere
potuisset, nisi hoc
*Deo gratis do-
nante sumpisset,*
*&c. Fulg de in-
carn. & gra.*
Chri. car. 7.2.

under the dominion of sinne, as hee could by no meanes haue any beginning of a good will, but by the free gift of God. As the Apostle saith, *when ye were the seruants of sinne you were free from righteousness. Rom. 6. 20.* And another [c] Man beeing fallen by his owne will, it was not in like manner free for him to rise againe by the same. Because, though it were graunted to his will, that hee might stand and not fall, yet it was not graunted him to rise againe if he should fall. For a man cannot so easily come out of a pit, as hee may fall into it. Man by his will alone fell into the pit of sinne; but his will is not sufficient to make him able to rise againe. And S. Augustine, speaking of Adam, hee saith that man abusing his free will, lost both himselfe and it. And this is cleare also in the whole course of Scripture. For beside that the vnderstanding is so darkned, that *the naturall man cannot perceiue the things of Gods spirit*: the will also is wholly turned away from God, and man hath no strength at all for the performance of any holy dutie. As the Apostle saith, *When we were of no strength, Christ died for vs.* But it will bee obiected, that God in many places commaundeth vs to direct our hearts unto the Lord; to breake vp our fallow ground, and take away the foreskinne of our hearts, to wash our hearts from wickednesse, that we may be saued: to amend our waies and our workes, to returne euery one from his euill way, & to make our waies and our workes good: to make vs a new harr and a new spirit, &c. Now either a man hath power in himselfe to doe these things, or else to what purpose doth the Lord command them: he may seeme to mocke vs, if hee require such things at our hands, as wee are no way able to performe. I answeare, that the Lord in commanding these things, hath no intent at all to establish free will. Neither doth hee teach vs what we are able to performe, but what himselfe may iustly exact of vs. And wee are bound to doe them, though wee bee never so vnable. For there is no reason, but the Lord may demand his debt, though we be vnable to pay it.

Againe the Lord vrgeth the performance of these things

c Lapsus homo
voluntate, non
ex voluntate
resurgere iam
liberum habet.

Quia & si da-
tum suit volun-
tati posse stare ne
caderet; non ta-
meu resurgere,
sic caderet, &c.

Bern de gr. &
lib. arbit.

Libero arbitrio
malè utens ho-
mo, & seperi-
dit & ipsum.

Enchir. cap. 29.

1. Cor. 2. 14.

Rom. 5. 6.

1. Sam. 7. 3.

Iere. 4. 4. 14. &

7. 3. & 18. 11.
Exch. 18. 31.

for this end to shew vs our weaknesse and infirmitie, which before wee knew not, and so by this meanes euen against our will driueth vs to the throne of grace, that we *may finde grace to helpe in time of neede.* Furthermore, thele precepts

Heb.4.16.

for the most part, are intended to such as haue the grace of God in them, whereby they are inable to doe much in the furtherance of their owne saluation. As Saint *John* saith

1. John 3.3.

Every man that bath this hope in him, purgeth himselfe euen as Christ is pure. Last of all, they are inioyned in respect of the endeauour wee should vse, and the meanes which wee should apply our selues vnto for the effecting thereof. For when a man doth carefullly vse those holy meanes which God hath appointed, then hee may bee said in some sort to wash himselfe &c. So that God doth not mocke vs in commanding these things, but they rather mocke God, that boast of their owne weake and feeble strength, and waxe proud against his grace, euen of those gifts which hee hath giuen them.

Gualt. in Zech. 1. Homil. 1.

Secondly we are to consider man as hee is in the very act of his conuersion, where in respect of the grace which outwardly preuenteth him, his will is merely passive: hee being in the hands of God, euen as the clay in the handes of the potter; for all his strengrh is extinguished, whereby hee might either prepare himselfe vnto grace, or receiue it of himselfe when it is offered. For as the Apostle saith, hee is *dead in trespasses and sinnes.* Now a dead man is merely passive in the worke of his viuification, and hath noabilitie to stirre hand or foote in the furtherance thereof, no more then *Lazarus* had power to come out of the graue till Christ called him. Yea a man is not onely dead, but also stubborne and froward of himselfe, and can doe nothing but rebell against God till hee bee wrought vpon by his grace. As our Sauiour saith *No man can come to me except the father draw him, Ioh.6.44.* But yet in respect of the time, wherein his conuersion is wrought, a man is not like a stocke, but while he is healed by the holy Ghost, he is also active. In the vertie act of conuersion the will of man is not idle, nor with-

Rom.9.21.

Ephes.2.1.

Colos.2.13.

Ioh.11.43.44.

Dei est, inquam,

Dei est omne

quod possumus.

Cyprian.lib.2.

Epist.2.

out all motion and sense as a dead image, but it followeth the spirit of God that draweth it: for in one and the same moment, God moueth and boweth the will, and causeth vs to bee willing indeed: but yet so, as all the efficacy of the worke is from the spirit of God, who of vnwilling maketh obedient, of slow and dull hee maketh vs runne. As the Apostle saith of himselfe, that howsoeuer hee did wholly oppose himselfe against God before his conuersion: yet when the Lord had wrought vpon his heart, hee was not disobedient to the heavenly vision. *Act. 29.19.* [a] For God doth not draw vs by any violent necessitie, but by sweetning and softning our heartes by his holy spirit. And to this purpose is that speech of Saint *Augustine* [b] God, saith he, whose power is infinite and boundlesse, and whose mercy is ouer all his workes, sometime euen of stones. raiseth vp children vnto *Abraham*, whiles hee maketh them that are hard and vnwilling, to consent and become willing, Thirdly, man is to bee considered as hee is after his conuersion. Where because the grace of God beareth rule, there is a readinesse to obey and a constancy to persever, but still proceeding from the spirite. As the Apostle saith, *I am able to doe all thinges through Christ which strengtheneth mee:* And exhorteth vs to mortifie the deedes of the flesh, but not by any power of our owne, but by the spirit. And thus wee see that man of himselfe hath no free-will to any thing that is good, nor any abilitie to coope-rate with the grace of God.

Secondly, this doctrine serueth for our humiliation and to beate downe our pride. For if there be no goodnesse nor any aptnesse to that which is good in vs, why should wee bee lift vp with any conceit of our selues? Rather let vs glorifie God with acknowledgment of our pouerty, and by earnest prayer erauie the assistance of Gods grace, for effecting the worke of our conuersion, and for the performance of those duties which God requireth of vs. And thus doth the Church of God in diuers places. *Convert thou me and I shall be converted.* *And turn thou vs unto thee O Lord,* and *Lament. 5.21.* *Iere. 31.18.*

Vse. 2.

a *Non violentia necessitate, sed insuadendo suauitatem per spiritum sanctum.*
Epist. P. Diaconi & aliorum ad Fulgentium, &c.
 b *Deus cuius potentie non est numerus vel terminus, & cuius misericordia supra omnia opera eius, quandoque ex lapidibus suscitat filios Abrahe, dum duros & nolentes acquisire cogit et velint. Aug. in scala parad. Am-bros. de votat. gentium. l.2. c.9. Phil. 4.13. Rom. 8.13.*

Da domine quod iubes, & iube quod vis. Soliloq cap. 18.

Deut. 29.4.

Doct. 18.
The remembrance of the word of God will recover a man from his sinnes.

1. John 3.9.

Psal. 119.9.

Nehem. 8.18. & 9.1.2. &c.

wee shall bee turned. And Saint *Augustine* had that sweete prayer oft in his mouth. Lord give grace to doe what thou commaundest, and then command what thou wilt. Otherwise there can bee no good looked for in any of vs. And therefore *Moses* maketh this; the cause why the people were no more moued to repentance, by all the gracious proceedings and administrations of God towarde them in the wildernes; namely, that the Lord had not giuen them an heart to perceiue, nor eyes to see, nor eares to heare unto this day.

Remembred the wordes of Iesus.] This is the last occasion of the Apostle Peters repentance. Hee remembred the wordes of Christ wherein he forewarned him of his fall and withall considered that hee had done accordingly; and this wrought vpon his heart to moue him to repentance, which doth teach vs that the remembrance of the worde of God is an excellent meanes to recover Gods children from their falles. This is confirmed by the testimony of the Apostle Saint *John*, where he saith, that *Whosoever is borne of God sinneth not: for his seed remaineth in him, &c.* that is to say hee sinneth not impenitently, hee lyeth not along in sinne: though sometimes through infirmitie he fall into sinne, yet the seed of Gods word alwayes abideth in him, and straightway reduceth him into the way againe. And *David* maketh the remeinbring of the word of God, and the examining of a mans life thereby, an effectuall meanes to redresse his wayes, yea though hee be a young man, in whom the heate of his affections is more violent. *Wherewith, saith he, shall a young man redresse his way? in taking heed thereto according to thy word.* Wee read in the booke of *Nehemiah*, that when the people of *Israel* had sinned in taking thei wiues of the Idolatrous Nations, and had lien in that sinne a long time without repentance, *Ezra* that learned *Scribe* put them in minde of the hainousnesse of their sinne, by rehearsing to them the law of God in that behalfe; which wrought so vpon their consciences, as presently they repented of the fact in sackecloath and ashes. Yea though peraduenture, while

while the word is in preaching, it doth little affect a man; yet if afterward, by some occasion, he can call it to his remembrance it will stirre him vp to repentance. For the word (as also the Sacraments) doth not onely profit a man for the present while hee heareth it, but it is many times effectuall afterwards. And therefore, it is called long-lasting foode, the strength whereof abideth with a man euen all his life. Yea as Physicke, with a man taketh which no great desire, nay many times euen against the stomacke, doth yet worke profitably vpon the body: So the word of God, which a man at the instant heareth with no great deuotion, may afterwardes be called to n inde with great benefit. *Adam* at the first did not regard the word of God as hee should, when he tolde him, that in what day he tasted of the forbidden fruit, hee should die the death: but afterward, when the Lord put him in minde of it againe, hee remembred both what God had said, and what himselfe had done, and so came to repentance: *Manasses* thought it no sinne to commit Idolatrie, and to cause the streets to swimme with innocent bloud, euen from corner to corner: But after God had humbled him by captiuitie, the remembrance of the word brought him to a sight of his sinne, and made him seeke reconciliation with God. Yea which is more; The remembrance of the word is a notable meanes to preuent the falling into sinne, and not onely to recover a man that is fallen. As *David* saith, hee hid the word of God in his heart, that he might not sinne against him. And to this purpose hee calleth the word a lanthorne to his feete, and a light unto his path. As a man that hath a candle and a lanthorne carried before him, may keepe himselfe from falling in a dark night: so if a man alwayes carry the word of God before him, it will preserue him from falling into sinne. And he affirmeth by his owne experiance, that the word had made him circumspet and warie in all his wayes, that hee might not offend. And Saint *James* saith, that the hearing of the word with remembrance of it doth make a man a doer of the worke. The word is a wonderful meanes being well remembred to keepe

Gene.2.17. & 3.
11. &c.

2. Chro.33.2. &c
2. King.21.16.

Psa.119.11.105

Psal.19.11.

James 1.25.

keepe a man in a holy awe and order, that he shal not breake out into sinne. Yea it is possible, by remembryng the precepts of the word, to be armed agaist all sinne wha soeuer.

Prov.2.10. As Salomon testifieth at large : *When wisedome, saith he, entreth into thy heart, and knowledge delighteth thy soule. Then shall counsell preserue thee, and understanding shall keepe thee. And deliner thee from the euill way &c.* And a little further, *And it shall deliner thee from the strange woman &c.* And againe, he exhorteth to binde the precepts of the word vpon our heart, and to tie them about our necke; That is alwayes to haue them in remembrance and before our eyes: and hee giueth this reason. *It shall lead thee when thou walkest; it shall watch for thee when thou sleepest; and when thou makest it shall talke with thee. For the commandement is a lanthorne and instruction a light, &c.* to keepe from the wicked woman &c. Where hee ascribeth a singular efficacy to the word of God diligently remembred, to preserue a man not onely from sinne in generall, but euen from that particular sinne of whoredome, the inticements whereof are so pleasing to the flesh. So that it is apparent that it will euen breake the necke of all our sinnes. Whereas on the contrary side the forgetfulnessse of the word is the cause of all euill. VVhen men are forgetfull hearers, as Saint Iames saith, *and cast the word of God behind their backes*, no maruell if they fall into any sinne. And indeed, what knowledge soeuer they haue of the word otherwise, yet when they fall into sinne, they forget all. As David no doubt knew well enough what a filthy sinne adulterie was; yet for the present his eies were blinded, that hee had not the vse of his knowledge, and so occasion being offred he was ouercome. If [a] swearers, [b] if prophaners of the Sabaoth [c] if couetous persons, whoremasters, and drunkardes could but remember the fearefull threatenings denounced in the word agaist those sinnes, doubtlesse they would never be so cruel to their owne soules; as to rush so desperately into these sinnes, or to continue so impenitently in them as they doe. But the God of this world bath blinded their mindes and for the

Iam.1.24.25.
P[al].50.17.

2.Sam.11.4.
a Zech.5.3.
Eccle.23.11.
b Iere.17.27.
Nehem.13.18.
c Gal.5.25.
1.Cor.6.9.10.
Ephe.5.5.6.

2.Cor 4.4.

the time raced out of their hartes the remembrance of the word, and so holdeth them captive in sinne.

This doctrine, to make vse of it in a word, doth serue to admonish vs, not onely to be carefull that the word may often be found in our cares, but also to doe our indeauour, to remember and lay vp the instructions thereof for the amendment and reformation of our liues. And to the end wee may the better performe this dutie, wee must often and diligently meditate of the word which we haue heard: As the Lord commaunded *Joshua* saying. *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and doe according to all that is written therein &c.*

Ies.1.8.

A man can uer performe the duties that God requireth, nor auoide the sinnes that God forbiddeth, vntille hee occupy himselfe in meditating of the word. And therefore *David* maketh it a propertie of a godly man, *to meditate in the law of the Lord day and night.* And hee saith, it was his owne practise. *O how I loue thy law ! it is my meditation continually.* And this made him *refraigne his feet from every euill way.* This is a notable meane to confirme and strengthen the memory that it may retaine the word. Yea when the word is almost forgotten, meditation of one peece bringeth in another. A Scholler though he be neuer so apt & capable to conceiue of his lecture asloone as his Master readeth it vnto him, yet if hee doe not meditate of it afterwardes, it will profit him but a little: so in like manner, though a man doe neuer so readily apprehend the doctrines of the word; yet if hee doe not by meditation call them to remembrance, and, as it were, riuet them into his mind, they will easily be forgotten. And therfore, *David* saith that *when God spake once, he heard it twice;* Namely he heard it once in the Tabernacle from the mouth of the Minister: and by meditation at home, caused his memory to repeat it to him againe. And this should bee the practise of vs all, if wee desire to reape any sound benefit by the word.

Psal.62.15.

Before the Ceeke crow, thou shalt denie me thrise.] Our

Saviour Christ being God and knowing what should come to passe, foretold that Peter should deny him. It was decreed before that it should so fall out, and it could not otherwise bee. Why then, may some say, is Peter to bee blamed? Nay rather, why should not his fact bee excused, seeing hee did no more then God had determined, and Christ foretold? For the resoluing of this question. We are to know, that it is true indeede, that all things that are done in the world fall out by the prouidence of God, and that his purposes can by no meanes bee altered, as the Lord saith. *I am the Lord: I change not.* And in another place. *The Lord of Hosts hath determined it, and who shall disanull it?* And a little before, *Like as I haue purposed, so shall it come to passe, and as I haue consulted it shall stand.* For as the Apostle saith, *With God there is no variablenesse, nor shadowing by turning.* Yea it is true also, that seeing Gods prouidence is the first immutable cause of all things, it doth impose such a necessitie vpon all second causes, that their effects cannot bee hindred, nor the manner of doing them bee changed, nor the time of producing them bee deferred. And yet neuerthelesse, man in all his euill actions must needs be culpable. For it will not follow fren hence that the will of man is any way forced or compelled, but that it doth willingly and of the one accord desire whatsoever it will. For God ruleth and gouerneth the will of man according to the nature of it, and no otherwise. Now the nature of the will is to will whatsoeuer it lusteth, whether it be good or euill, freely and willingly, not by constraint or against the will: for otherwise it were no will, but a nilling tather. So that Gods foreknowledge is no cause at all of the euill actions of men. And this Peter Martyr illustrateth by an apt similitude. Wee, saith he, doe often stand by and behold men playing together at some game: notwithstanding wee cannot say, that the knowledge and sight which we haue of their gaming, doth impose any necessitie vpon them; though while wee behold them in their game they doe necessarily play. As therefore that necessitie doth

*Quicquid pati-
mui mortale ge-
nus, Quicquid
famulus venit ex
alto Sen.*

*Mala.3.6.³
Ia.14.27.24.*

Iam.1.17.

*Pet. Martyr.
Loc. com. clas. 2.
sap. 2.*

doth not mininge the nature of their will : so likewite the foreknowledge & decree of God doth not compel the will of man. But it will be obiected ; why doth not God ouerule the will of man, seeing he is able, and hinder him from falling into sinne ? I answere, that man indeed, who is vnder the law , if hee should not hinder euill from his neighbour, when it lyeth in his power, should be blame-worthy: .

as our Sauiour saith: that *not to save life* when a man hath a- Marke 3.4.

bility to doe it , *is to kill*. But God is aboue the law , and therefore , that is good in him which is euill in man. Yea hee doth it alwayes to a good end. For hee knoweth , that man being by nature euill cannot but sinne , vntesse hee be preuented by the especiall assistance of his grace ; and that he cannot but fall vntesse the staffe of his spirit doe support him. *Psal. 23.4.* and yet in great wisedome he suffereth him to fall , partly to declare his justice in punishing of sinne ,

partly, to manifest his mercy in pardoning sinne , and partly, to shew man his frailty and weaknesse, that he may be more heedfull for the time to come. Thus God directeth the sins of the godly and the wicked to a good end , that the one may become more wary afterwardes, and the other besides their meaning and intent may execute the iudgements of God. Thus was *David* by his adultery made more temperat , thus was *Peter* by his deniall made more stout in confessing of Christ, and thus was *Paul* by his cruell persecutions made more fervent and earnest in preaching of the truth. [a] And to this purpose Saint *Augustine* hath a

good saying. That God, as hee is the best creator of good natures, so hee is the most iust orderer and disposer of euill willes: that when they vse their good natures ill, hee may vse their ill willes well. [b] And in an other place . Who, saith hee, is so wickedly foolish, as to say, that God cannot turne to good whatsoeuer euill willes of men he will, when he will, and where he will? Wee must not therefore cast the cause of our sinnes vpon God , as though wee were any whit the more excusable, because we doe nothing but what God hath fore knowne and determined.

Gualt in Zech.

Homil.5.

*a Deus sicut bo-
narum natura-
rum optimus
creator est; ita
malarum volun-
tatum in suffi-
mus ordinator.
ut cum male
ille vtuntur na-
turus bonis, iose
bene vtatur eti-
am voluntatibus
malis. de iu.*

Dei lib. 11. c. 17.

*b Quis tam
impius desipiat,
ut dicat Deum
malis hominum
voluntates quas
voluerit, quando
voluerit, ubi ve-
luerit, in bonis
non posse conuer-
tere? Euseb. ca. 97*

Iudas in betraying Christ did no more then God had determined, for our Sauiour saith, *The sonne of man goeth as it is written of him.* Yet Iudas is not excused for all that, No, Christ pronounceth a woe against him, and saith, *it had beeene good for him, if hee had never beeene borns.* Mat. 26. 24. The Iewes in crucifying of Christ did no more then that which God and his counsel had determined to bee done. Act. 4. 28. & 2. 23. & 3. 18. And yet their deede was most damnable and accursed iu the sight of God. Pharaoh in opposing himselfe so rebelliously and stubbornly against God: what did hee else, but that which the Lord foreknew and foretolde also to Moses and Aaron: Exod. 3. 19. & 7. 3. 4. And yet for all that the Lord is iustly glorified in his confusione. Exod. 9. 16. God hath decreed, and as our Sauiour Christ saith *it cannot bee auoide,* but offences will come, and there is a necessary vse of them; for the triall of Gods elect: and yet woe is that man by whom they come. It were better for him that a great milstone were hanged about his necke, and that he were cast into the Sea. Luk. 17. 1. 2. So the Lord calleth the armie and tents of the *Affyrians*, which hee threatned to send against the *Israelites*, his army & his tents; and he maketh that cruell tyrant *Senacharib* the executioner of his word Ieol. 2. 1. 1. And he calleth him the *rod of his wrath, and the staffe of his indignation* Isa. 10. 5. Whereby wee see, that when God will haue his iudgements executed, he vseth many times the helpe of wicked men.

And yet they are not thereby excused, when with sword and fire they make hauocke of all. For it is their owne malice that carrieth them to wickednesse: and the ambition, the couetousnesse, the cruelty or whatsoeuer other corruption did set them on, is from themselues, and is not instilled into them from aboue. But God in his wisedome and iuſtice vseth their malice to a good end, either to exercise the faith of his children, or to punish the wicked. If it be objected that they fulfill the will of God, which no man can resist, as the Apostle saith, and therefore they may seeme to be without blame: I anſwer; howſoever this be true: yet the actions

*Gualt. in Ieol.
Homil. 5.*

Rom. 9. 19.

actions of euill men doe differ in the ende which God and they doe properly aime at. And that that they doe, they doe it not in obedience to the will of God, but to fulfil their owne desires ; howsoeuer God that bringeth light out of darknesse, directeth their actions to the glory of his name. And to this purpose the *Maister of sentences* saith well, [a] that we iust consider in euery action, not what a man doth, but with what intent he doth it. Wee finde God saith he, in the same action wherin we find *Iudas*; we blesse God, but we detest *Iudas* : because God intended our saluation, and *Iudas* intended the price for which he betraied his master. So that a diuers intent maketh diuers actions. The like we see in *Ioseph* his brethren. When they sold him into Egypt, they fulfilled the will of God, for by that meanes the Lord prouided for his Church in the famine as *Ioseph* saith, Gen. 45.5.6.7. & 50.20. But did they intend this in selling of him? Nothing lesse; they onely did it in reuenge, to satisfie the hatred they had conceiued against him. So that though wicked men do the will of God, yet it is both beside their knowledge, and against their will, and therefore they are without excuse. [b] The will of God is euer fulfilled (saith *Hugo de Sancto Victore*) and wicked men are not therfore excused, because the will of God is performed in them and by them: for that they are not directed by their owne will, to fulfill the will of God, but by his secret [c] prouidence. And in this case *S. Augustine* speaketh diuinely. All men saith he, doe serue the prouidence of God; but some obey as children, and doe with it that which is good, and others are bound as slaves and seruants, and there is done in them that which is iust. Thus God almighty, the Lord of all creatures, who made all things, (as it is written) exceeding good, hath so ordered them, that hee doth that which is good, both in the good and in the bad. And a little after. Thus it commeth to passe, saith he, that both euill men and euill Angels do fight vnder the banner of Gods prouidence, but they paulo post. Sic sit ut & malus homo & milius Angelus, divine prouidentie inuenit quid boni de illis operetur Deus. *Aug. de agone Christiano.*

a *Videtis quia non quid faciat homo, sed qua voluntate considerandum est. In eodem fablo ieiunimus Deum, quo *Iudam*, *Deum* benedicimus, *Iudam* detestamur. quia Deus cogitauit salutem nostram, *Iudas* cogitauit preiunum: quo vendidit dominum. &c. lib.3. dist.21.c. b *D. W'bitaker's* answere to *Campians* 8. reason.*

c *Omnes dicime prouidentie seruant, sed alij obediunt tamen sily, & faciunt cum ea quod bonum est: alij ligantur ut serui, & sit de illis quod iustum est. Ita Deus omnipotens dominus uniuersi creaturae, qui fecit omnina, sicut scriptum est valde bona sic ea ordinavit, ut de bonis & de malis bene faciat. Et militent, sed ne-*

ing,

know not what God worketh by them. Besides, how could they know that that which they doe is the will of God, seeing God hath commanded the contrary in his lawe. For not the secret, but the reuealed will of God, must be the rule of mens actions. And therefore it is in vaine to pretend the will of God as any excuse for our sinnes.

So he went out,] This is the preparation whereby hee addresseth himselfe vnto his repentance. Beeing now awaked, as we haue heard, and brought to the light of his sinne, he presently departeth out of that wicked place. There hee was first drawne to sinne, and therefore, hee cannot endure to tarry any longer in it. Hee hath now conceiued such an hatred and detestation of his sinne, that hee abhorreth euerie thing that had been any occasion thereof.

Doct. 19.

When men repente, they must auoide all occasions that might hold them still in sinne.

a *vt penè extinctum cinerem*
si sulphure tangas, viuet & ex
muimo maximus ignis erit,
&c Ouid de rem. amoris.

b *Ictus piscator sapit.*

Terretur minimo pene stridore columba, Vn-
guibus accipiter
faucis facti tuis.
Vuaret colum
Phaeton, si vine-
ret, & quos Opta
xit flulte, tange-
re nollet equos.
Ouid. Trist.

From whence we learn, that when a man once beginneth to repent of any sinne, hee must carefully auoid all occasions that might hold him still in his sinne. For as at the first wee are of our selues very apt and prone to fall into sinne (as wee heard in the beginning) so also after wee haue repented of our sinne, we are as prone to fall backe againe into it, if our care bee not the greater [a] It is with our corrupt nature, as it is with the fire. When the fire is almost out, that there is but a little sparke left, if you put gunpowder or brimstone or such like matter to it, it will kindle againe, and easily grow to a great flame: so when a man by the grace of God, and by dayly excercise of the work of mortification hath almost subdued his sinnes, if he be not still carefull to auoid all occasions, they will breake out againe, and grow to as great an height as before. Whatsoeuer it is that hath beene any occasion to draw vs to sinne at the first, will easily preuaile with vs againe, if wee bee not the more wary and vigilant. When a man by taking cold hath fallen into some dangerous disease, and is at the last recovered of it, hee will be more heedfull euer after. So should we bee in this case; and the rather, because as well in the soule as in the body, a relapse is most dangerous. [b] The burnt child (as the Proverbe is) dreadeth fire. The horse that hath beeene plunged

plunged and foiled in some quacknire, can not easily bee drawne into it againe [c] The Marriner that hath suffered shipwracke is for euer after afraid of the sea, euen when it is most calme. The fish that hath once beeene wounded with the hooke, is alwaies suspitious of the baite. (d) The beast that hath once beeene caught, and hath broken the snare, wil hardly be i/trapped againe.

If nature haue made all creatures thus carefull to preuent bodily dangers, much more should wee be carefull in the case of our soules, that when once by the mercy of God, wee haue escaped from the filthinesse of the worlde, wee be not tangled againe therein, least the latter ende be worse then the beginning, as the Apostol Peter saith. But among all occasions of sinne, there is none more dangerous, as hath beeene said, then euill company. For if a man forfake not his former euill companions, they will easilly preuaile with him to hinder the gratiouse worke of his repentance, and to hold him still in his sinne. And therefore the Apostle *Paul* testifieth of himselfe, that when he was conuerted from his persecuting, by the heauenly vision, he did not returne to Hierusalem to the high Priests, for no doubt they would haue befooled him, and would haue laboured by all perswasions to draw him to their part againe, but iointed himselfe to the *disciples of Christ*, that by conuersing with them he might be the more confirmed. And so did *S. Peter* in this place. Now the very company and place where he was brought to deny his Master was odious vnto him. If he had done thus at the first hee had neuer beeene ouertaken with so great a sinne.

This serueth first for the iust reproofe of all those, that would perswade both themselves and others, that they do repent, and yet continue their former courses, they are still fitte for all companies, still they can play the good fellowes with the best. The drunkard would make men beleue that he hath repented of his drunkeynesse, and yet hee frequenth the Alehouse as much as euer hee did. The whoremaster would beare men in hand, that hee hath left his whordome, and yet hee hangeth wanton and lasciuious company

c Tranquillitas
etiam naufraga-
gus horret aquas.
Quicquid est
lesus fallaci pi-
scis ab hamo,
Omnibus una
cibus era subesse
putat. Ouid. de
Ponto.

d -- que belluz
ruptis cum somel
effugit reddit se
praua catenis.
Hor. lib. 2. sat. 7.
Vulnibus di-
dicit miles ha-
bere metum.
Propriet. lib. 3.
Eleg. 10.
2. Pet. 2. 20.

Gal. 1. 17.

Act 9. 19. 26.

Usc. I.

still. These men may talke of repentance ; but the trurh is, they never came where true repentance grew. For as hee that hath surfeited of any meate, will take heede how hee be too bold with it againe : so hee that seeth the hurt that hath redounded to him by his sinne, will take heede how hee medleth any more with it, or the occasions of it. As hee that hath beene stung with a serpent, will take heede how he treadeth in the greene grasse: so hee that hath been stung of sinne, that *bitteth like a serpent*, as the sonne of Sirach saith, will be more circumspect for the time to come; especially, if lewd companions haue preuailed with him before, he will now shunne all manner of society with them. And indeed how can a man delight any longer in his company, that hath beene a meanes to bring him almost into hell?

Eccle. 21.2.

Vse. 2.

Cant. 5.3.

And therefore, in the second place we are to be admonished, to take diligent heede of all occasions of sinne. As hee that would keepe his garments cleane, auoideth euery thing that might defile them : so if we desire to preserue our souls from sinne, we must carefully shun whatsoeuer might any way be occasion thereof. We should say with the Church in the Canticles, though in another sense. *I haue put off my coate, how should I put it on? I haue washed my feete, how should I defile them?* by the mercy of God I haue put off the filthy rags of my sinnes, how should I put them on againe? I am washed in some good measure by the spirite of God from my corruptions, why then should I defile my selfe any more?

Went out.] The Euangelist Saint Marke relating his story, yfseth a word of great signification : as much as hee *runneth out of the dores*, both signifying the dislike of the place

Doct. 20. & company where he was brought to sin; and also the hast that hee made to seeke reconciliation with God. As soone as euer he was once awaked, as it were out of a deepe sleepe, and conuinced in his conscience of the hainousnesse of his sinne, he deferreth no time to repent of it, but runneth as fast as his feete could carry him. From whence we may observe, that when God putteth any good motion into our hearts,

*sticawys,
principalle Bcz.*
We must not stand to debate in the motions of the spirit, but presently proceed to execution.

hearts, or raiseth vp any good purpose or desire within vs, we must not stand to debate the matter, but must presently proceede to execution. In worldly busynesse deliberation is very necessary: and it is held a great point of policy to deliberate long, before a man determine any thing. But in this case it is dangerous to stand to deliberate. We should rather presently lay hold vpon the occasion, as soone as it is offered, and euен *redeeme the time* by godly wisedome, as the Apostle saith. The reason is. First, because all delay breedeth danger. This men know well enough in other things and therfore are carefull to prevent occasion: yea it is said of *Judas*, that when he had compaeted with the high Priests to deliver Christ Jesus unto them, he sought opportunity to betray him. If he sought opportunity to bring to pasle so diuelish a purpose as this was: much more should wee seeke opportunity, to effect the godly purposes that God by his spirit worketh in vs. Otherwise, the Diuell will easily turne vs out of the way. Secondly, if we let slappe the opportunity of well doing, when God offereth it vs, wee shall be more vnapte and vnsit for it afterwardes. The seale must be set on, while the waxe is pliable, the iron must be wrought while it is hotte: otherwise, we see by experience, that if either of these be suffered to coole againe, they waxe harder then they were before. So if our hearts be once in some measure softned by the worke of Gods grace, if we suffer them to coole againe, they will not so easily receiue impression, as at the first. And therfore that which *Salomon* exhorteth in the case of vowedes, is generally to be practised in all holy purposes, and good desires; *we must not deferre, nor be slacke to performe them*. And heereof wee haue plentifull examples in the children of God. *Daniel* saith of himselfe. *I haue considered my waies, and turned my feete into thy testi- monies, I made hast and delayed not, to keepe thy commandements*. And in another place, *I will pay my vowedes unto the Lord, enen now in the presence of all his people*. He would not take any daies with God, but what souuer good duety hee had purposed, he would presently performe it. So the prodi-

*Deliberandum
diu, quod statu-
endum somel.
Seneca.*

Ephes. 5. 16.

*Sed mora, dam-
nos est. Ouid.
Metam lib. 1.
Mat. 26. 19.*

*Quin non est ho-
die, cras minus
apres erit.*

*Eccles. 5. 3.
Deut. 23. 21.*

Psal. 119. 59. 60

Cor. 116. 14.

Luk. 15.18.19.
20.

& 19.6.

Act 8.36.

& 10.33.

Heb. 12.1.

Iude. 19.5.6.7.
8.9. &c.

gall sonne, after he had beene beaten with his owne rodde, and thereupon once resolued to goe and humble himselfe to his father, did not debate any longer about the matter, but forthwith rose vp and went his way. And *Zacchaeus* having a great desire to see *Christ*, and beeing bidden by him to come downe from the tree, it is said, *he came downe hastily, and received him joyfully*. The good *Eunuch* beeing once instructed in the knowledge of *Christ* by *Philip* preaching, and finding opportunity that he might be Baptised, would not let it slip, but said to *Philip*, *see heere is water, what doth let mee to be baptized?* And *Cornelius* that devout captaine, after that the *Angel* had commanded him to send for *Peter* that he might resolute him in the thing wherein he doubted, did not deferre the time, but *sent for him immediately*. Now as this is generally to be done in the performance of al holy duties: so espeially in the worke of repentance. Whensoeuer God worketh in vs any good resolution to forsake our sinnes, we must admit of no delay, leaft the allurements of sinne, and the subtily of *Satan* doe cause vs altogether to negle~~ct~~ it. When we once beginne to thinke of parting with our sinnes, they will entice vs strongly not to leaue them, they will hang fast vpon vs, and embrace vs, as the Iuy doth the Oake, that wee shall haue much adoe to shake them off. As the father in law of the *Leuite* that came to seeke his *Concubine*, when he saw him *preparing himselfe to depart*, by earnest intreaty caused him almost to stay two daies longer then he would haue done. So when our sinnes shall perceiue that wee are making preparation to depart from them, they will set vpon vs to perswade vs, if it bee possible, to stay yet a while longer, till at length, if we take not heed, the good motions of Gods spirit will be quite extinguished in vs. Wee must therefore be resolute in this case, and stoppe our eares against all allurements; though never so pleasing. As *Abrahams* seruant that was sent to prouide a wife for his sonne *Isaak*, when he had had good success, and had well effected the busynesse which he came for, ha~~st~~ed home again to his master. And when *Rebeccaes* friends

reque-

requested him to stay ten daies, because they were loath to part with her on the sodain, he wold not yeeld at any hand.

No, Hinder me not, saith he, seeing the Lord hath prospered my iourney; but send me away, that I may go to my master, So

Gene.24.54.
15.56.

Should we suffer nothing at all to hinder vs from returning to the Lord by repentance; but euen make hast to forsake our sinnes vpon the first motion thereunto. Yea as the Apostle exhorteth, we should euen betake vs to our wings, if it were possible, and fly away from them. As Lot was warned to hast out of Sodome, and to escape for his life, that he might not be destroied in that fearefull punishment of the City: so should we make al possible speed to come out of our sinnes, least otherwise persisting in them, they be the destruction of our soules. Make no carrying saith Ecclesiasticus, to turne unto the Lord, and put not off from day to day: for sodainely shall the wrath of the Lord breake forth, and in thy security thou shalt be destroyed &c.

1. Tim.6.11.

Gene.19.15.
16.17.

Eccle.5.7.

The vte of this doctrine is first generall, to reprooue all those that are careless and negligent this way, who haue many good purposes put in their hearts by the Lord, but for want of timely prosecuting of them, they never profitte them. As namely, to giue instance in some particulars. There are many that while they are hearing the word of God are very well affected, they are conuinced in their consciences of the truth of it; and the sinnes which they heare reprooued, for the present they purpose to forsake; and the duties they heare commended, they haue some desire to performe: so that as Agrippa said to Paul, thou hast almost persuaded me to be a Christian: so they are almost persuaded to a better course. But because they follow not these good motions, but, as our Sauiour saith in the parable of the feed, they depart away about other businesse, when they haue heard the word, therefore, they become altogether fruitlesse and ineffectuall. Others there are, who when the hand of God is vpon them by sicknesse or some other visitation, so long as they feel the smart of the rod vpon their backes, they purpose and promise great reformation: but alsoone

Acts 26.28.

Luke 8.14.

2. Pet. 3. 22.

Psal. 78. 33. 34.
35. 36. 37. 56.
57. 58.

Heb. 6. 4.

Job. 2. 4.

Ierah. 1. 5.

Acts 27. 18. 19.

Iphius penitentie
agent penitenti-
an. Ambro. de
penitent. l. 2 c. 9.

as euer the Lord hath remoued his rod, they neuer remeber it more; but returne to their former courses; *as the dog to his vomit.* And herein they deale with the Lord, as the people of *Israel* did, who when God brought any calamite vpon them for their sinnes, they presensly returned, and sought God early &c. But they flattered him with their mouth, and dissembled with him with their tongue. For their heart was not upright with him, neither were they faulfull in his conenant. For within a while, they turned backe and dealt falsely, starting aside like a broken bowe &c. And for this caute, the Lord compareth their repentance to the *morning cloud*, which though it couer the face of the heauen for a time, yet is in a moment dispelled and scattered with the wind: and to the *morning dewe*, which is soone dried vp with the heat of the sunne, as if it had neuer beeene. Yea they are like vnto Matiners that are in danger of shipwracke by reason of some tempest. Who because life is sweete, and a man will giue skinne for skinne, euen the dearest thing that he hath for the safegard of his life, as the Deuill said of *Job*, doe cast ouer boord euen their richest wares to lighten the ship; yea sometimes the very tackling of the ship which is most necessary for them: but assoone as euer the storne is ceased, and the Sea is calme againe, they are sorry that they haue cast out so much, and labour to recover againe something of that which they had lost. So these men, when the storne of Gods anger disquieteth their soules, and that they thinke there is no way but one with them, they pretend to empty themselues of all their sinnes. The swearer maketh great protestation to leaue his swearing. The drunkard his drunkeenesse. The whoremaster his whoredome &c. But if it please God to restore them to their former health, it grieueth them much that they haue bound themselues in that manner, and they recover afresh the sinnes which they made shew to haue forsaken: thus as it were repenting of their repentance, as *Ambrose* saith. And of this wee haue a fearefull example in the *Iewes*. The Lord had brought the *Chaldeans* against them for their sinnes, who besieged *Ierusalem*

rusalem with a greate ararie. Whereupon the people being in a strait, hypocritically, as their manner was, humbled themselues before God, and finding that among many sins, whereby they had prouoked the Lord to wrath against them, this was one of the greatest, that they had made of their brethren the *Hebreus* bondslaves, and kept them so contrary to Gods comandaument *Dent. 15. 1. 22.* they *Iero. 34.10.* made a solemne couenant, that euery one should let his servant and his handmaide goe free; and accordingly *they obeyed and let them goe.* But when God vpon this their fained humiliation had sent the *Egyptians* to inuade *Chaldea*, and so had caused them to raise their seige, it is said, that the people *repented of their couenant, and caused the seruants and the handmaides whom they had let goe, to returne, and held them in subiection as before.* This was a wretched and a wo-full repentance. And therefore if at any time *our lippes haue promised, and our mouth hath spoken any thing to God, when wee were in affliction*, as *David* saith, let vs not deferre the time, but assoone as euer God hath enlarged vs, let vs with all speede addresse our selues to performe it. It is strange to see with what great eagernesse men pursue and prosecute their worldly desires. Hee that would bee rich, I warrant you, hee forslacketh not his time, but as it is in the *Psalme*, *hee riseth early, and goeth late to bedde, and all his life hee eateth the bread of sorrow.* Yea manie times, men make exceeding great hast to effect and bring to passe their sinnefull purposes. Their feete runne to euill, and they make hast to iniquitie. Yea they turne to ikeir race, with as great violence, *Isa. 59.7.* as the horse rusheth into the battle: They worke all unclane- *Jere. 8.6.* nesse eu'en with grediness, as it were striuing who shall haue *Ephes. 4.19.* the maisterie in sinne. And when they plot and devise wic- *Mich. 2.1.* kednessse on their beds, as their manner is, it is not long before they practise it, but assoone as euer the morning is light they goe about it. And so did that wanton damsell that daunced before *Herod*, and pleased him so well, that he promised to giue her whatsoeuer shee would aske, eu'en to the halfe of his Kingdome; when her mother had persuaded her to aske *Marke 6.25.*

no other reward but *John Baptists* head , it is said , that shee came in straightway with great hast , as though shee had thought every minute an houre , till shee had obtained it This earnestnesse that is in wicked men in this case , shall condemne our coldnesse and remissenesse , that suffer so many good desires to bee quenched in vs , for want of diligent following of them. And therefore , if wee haue any good purpose let vs not deferre it , let vs not giue place to the Diuell , and strangle our good motions by prophanesse , but let vs immediatly prosecute them , that they may haue the good effect of grace in vs.

Vſe. 2.

* Eccles. 11.9.

Verba lenta &
ſomnolentia ſunt,
Modo, ecce modo
ſine paululum :
Sed modo & mo-
do non habebat
modum, & ſine
paululum in lor
gum ibat, con-
fess. lib. 8.

a Dicet aliquis
iuvensis sum, fa-
ciam quod me
deleat modo,
& poſtea peni-
tentiam agam.
Quomodo ſi di-
cat, percutiam:
me gladio cru-
deli, & poſtea
vadam ad me-
dicum, de honeste-
mulier.

b Quamdiu cras
cras, quare non
modo, quare non
hac hora finis

turpitudinis nee. Non eſt credere miniſapienſis dicere viuam: ſera nimis vita eſt crafina, viue
hodie Mir. l. 1. Epigr. 16. — properat viuere nemo ſatis. idem. l. 2. Epigr. 90. Cras hoc ſiet. idem.
Cras ſiet, &c. — ſed cum lux altera venit, Jam cras heſternum conſumptus. &c. Pers. ſat. 5.

of

Secondly more particularly , this doctrine ſerueth to reprooue all them , that doe put off the ſpeciall worke of re- pentance , though the Lord call them thereunto , and offer them never ſo fit opportunity. Some because they are yong and lusty, thinke it too ſoone to thinke of repenteance. They muſt yet follow their pleasures , and take their ſwinge , as they call it , and afterwardes , when they are olde and good to nothing, then it wil be time enough to turn to God. That which *Salomon* ſpake in iest and in deriſion , they all take in good earnest. * *Reioyce O yong man in thy youth, and let thine heart cheere thee in the dayes of thy youth , and walke in the waies of thine heart, and in the ſight of thine eies, &c.* And *S. Augustine* confeſſeth , that before his conuerſion this was his praetice. But how dangerous this is , hee ſheweth elsewhere. [a] Some man ſaith he, will ſay, I am young , I will now take my pleasure , and afterwardſ I will repente. Which is as much as if he ſhould ſay, I will wound my ſelfe dangerously with a ſword , and when I haue done , I will go to the Phisitian. And therefore, in that excellent Booke of his confeſſions, he ſpeaketh to all yong men in his owne person , perſwading them not to deferre the worke of repenteance. [b] How long ſaith he, ſhall I ſay to morrow, to morrow? why doe I not now? why doe I not this houre make an end

of my filthinesse? yea the very Heathen Poets haue condemned this procrastination in all good purposes and would haue men to lay hold on the present time. And indeed, there is very great reason why it should be so. For otherwise, if a man continue in his sinnes without repentance till he bee old, he shal find it a most difficult matter to ouercome them, partly, because they will be growne so headstrong, and so confirmed by custome, that they will hardly be subdued. It is as easy for the *Blucke Moore* to change his skinne, and for the *Leopard* to change his spottes, as for a man to forsake an old sinne. *Ierem.13.23.* And hence it is, that young men by continuance and long custome, make their sinnes of a double dye, euen *crimson sinnes*, as the Prophet saith. *Isa.1.18.* Yea they are like a disease in the bones, whereof if one recouer, many doe rot away. And partly, because as sinne gathereth strength: so we in our old age become weaker in all the faculties and powers of body and soule, and therefore farre visit for the great worke of repentance in mortifying and subduing our sinnes. It is reported of *Alexander* that great Conquerour, that when his Master *Aristotle* perswaded him to forbear the warres till hee were growne to a full and perfect age: he answered in this manner. I feare least if I carry till I come to that age, I shall loose the heat and vigour of my youth. So may we answere al tentations whatsoeuer, whereby wee shall bee perswaded to deferre our repentance till wee bee olde. And indeede olde age is a burden and a sicknesse it selfe, and therefore altogether vnable to vndergoe so great a taske as this is. Yea the Philosopher called it the Hauen of all euill, because innumerable maladies, and cramps and aches, and sicknesses doe flocke thither, as into a common receptacle. And this doth *Barzillai* confess to *David*. *I am this day saith hee, fourescore yeere old, and can I discerne betweene good or euill? Hath thy seruant any tast in that I eate or drinke? Can I heare any more the voice of singing men and women? Wherefore then should thy seruant be any more a burden unto my Lord the King? Hee confesseth, that his age had so decayed all the powers of body*

*c Senectus ipsa
est morbus. Ter-
rent. Phor.
Diag. Laert. in
vita Dionis.*

2.Sam:19.35.

Eccles. 12.1:

Verse 3.

dy and soule, as that he was vtterly disabled from attending on the King. Much more shall a man bee disabled from attending the worke of grace. And hence it is that *Salomon* calleth the daies of old age, euill daies. *Remember now* saith he, *tby creator in the daies of thy youth, before the euill daies come.* Not because they are euill in themselues, but because of the manifold miseries that doe accompany them. So that if a man shall be careless in his youth, and thinke when hee is old to doe great matters, to frequent the Church & heare the word &c. He may peraduenture be deceived. For many times we see the strong men, that is the legges that should carry the body, doe bow themselues, and waxe faint and feeble: or if their strength continue, yet the hearing decaith, *the dores are slutt without.* If he say yet he will read the word priuately, though hee be not able to goe abroad: alas how can hee doe that when his sight shall faile him, when *they waxe darke that looke out by the windowes?* If hee shall yet thinke to meditate of the word for the comfort of his soule: alas hee shall feele so many aches in his bones, so many cramps in his ioints, and so many paines in all parts of his body, as hee shall haue little leasure to thinke of any thing that is good. And therefore as all men would condemne him for a foole, that hauing a great burden to bee carried, would lay it on the backe of a poore weake beast, that hath enough to do to beare vp it selfe, and let a stronger go empty: So likewise is it great folly in any man to exempt his youth which is strong and lusty, from the task of repentance and to impose the same vpon his decrepit oldage, which is ready to sinke vnder the owne burden [a] Yea if a man were never so certaine, that he should both come to oldage and that it should be no hindrance to him in the worke of repentance: why should hee loose such a time, and deprive himselfe of such aduantage which his youth offereth him? It is lamentable to consider, that though nothing bee more pretious then time, yet nothing is more basely accounted of. The daies of saluation passe away and no man regardeth it, no man considerereth that his time which will never returne againe,

a *Esto, multa
tibi annorum
curricular estat.
adolescens es v-
tig, ad senectu-
tem victurus es
senium, quid
necessitate habes a-
mittere tanta
tempora, perdere
tanta lucra? Ni-
bil pretiosius
tempore. sed heu
nihil hodie vilius
estimatur. Tran-
seunt dies salutis,
& nemo recogni-
tat. nemo sibi
non redditura
momenta perisse
causatur. Bern.
declamat.*

againe, doth perish from him. Againe, it is the greatest injury vnto the Lord that can be, for a man to consecrate the prime daies of his youth to the seruice of the Deuill, in the pursuit of sinfull pleasures, and the dogge daies of his olde age to the Lord. Heerein men deale with God as the people of *Israell* did. Who if they had cuer a lame, or a scabbed, or a sick beast, they would bring that to the Altar, as though any thing had beeene good enough for the Lord, but all the fatte and well liking they kept to themseues. So these men reserue the flourishing daies and strength of their youth, & deuote them to their owne purposes: and serue God with the rotten bones of their old age.

Mal.1.8.

Others there are, that because they are yet in health, thinke that they neede not repent, but may still take their pleasure in sinne, and so put off the worke of repentance till they bee sick and lye a dying: an houre before the last gasp is soone enough to beginne this busynesse. [2] Saint *Augustine* being asked what hee thought of such a man, made this answere: I do not say he is saued, nor I do not say hee is damned. But I would aduise thee to repent while thou art in health. The reason is, first because if a man doe not repent till hee be weakened and disabled with sicknesse, his sinnes forsake him, he forsaketh not them. What thanks is it for a drunckard to giue ouer drunckenes, when he is not able to go any longer to the Alchouse? or for the whoremaster to leaue his whoredome, when he hath no strength for the performance and execution of his filthy desires? A man should willingly of himselfe part with his sinnes euen while he is able to commit them, & not by constraint, when there is no remedy. Secondly, there is great danger that death should prevent him before this time. For doe we not see many taken away on the sodaine, before euer they look or prepare for it? They spend their daies in wealth, and suddenly they goe downe the grane, as *Job* saith: and are cropt off as an eare of corne. Haue wee not examples euery day almost of some that go well to bed at night, and are found dead in the morning? and of others that droppen downe by the high

*a Non dico sal-
ubitur, non dico
damnabitur: Tis
verò age peni-
tentiam dum sa-
nus es.*

*Si vis agere pe-
nitentiam quan-
do iam peccare
non potes, pecca-
ta te dimiserunt,
non tu illa. Mag.
sentent.lib.4.*

*Distinct.20.A.
Qui prius a pec-
catis relinquitur
quam ipsa relin-
quit, ea non li-
berè, sed quasi
ex necessitate
condemnat. Aug
de vera &
falsa penitentia.
cap.17.*

*Job.21.13. &
24.24.*

way side, and dye in the field? As the candle burneth bright for a time, but if one blast of wind come ouer it, it is put out, and there remaineth nothing but a stinking snuffe: so many a man flourishest for a while, but in a moment God taketh away his breath, and there remaineth nothing but a filthy stinke of his sinnes, whereof hee had not repented. Wee may not take vpon vs to determine pereimpitorily of such, because *the judgements of God are unsearchable, and his waies past finding out.* But yet the case is fearefull, and that which befalleth one may befall another. Death is fitly compared to an Archer: For as the Archer somtimes shoothe ouer, and somtimes short, sometimes on the one hand and sometimes on the other, but at last he hitte the marke. In like manner, death sometimes shoothe ouer thee, and hitte thy superiors, sometimes hee shoothe short and hitte thy inferiors: sometimes he shoothe on thy right hand and taketh away thy friends, somtimes on thy left hand, and killeth thy enemies, but at the last he wil hitte thy selfe: thou knowest not how soone. And therefore, it was good counsell that *Eleazar the Iew* gaue to one that asked his advise in this case. Namely, that a man should repent one day before his death: and when the other replied, that no man knoweth, saith he, the day of his death: therefore, saith hee, *repent to day least it be too late to morrow.*

Arist. problem.
loc. 34.

*Omnem credi-
citem tibi dilux-
isse supremum:
Grata superne-
nit que non spe-
rabitur hora.*

Horat. l. 1. Ep. 4.

*Quoniam multa
sunt que impedi-
unt & languen-
tem retrahant:
periculissimum
est, & interitui
vicinum, ad
mortem protra-
here remedium.
Aug. de vera &
falsa penitentia.
cap. 17.*

But suppose that this doe not befall them, but that they dye an ordinary death; yet for the most part there are so many hinderances in sicknesse, as a man can haue but little leasure for this busynesse. For besides the painefulnesse of the disease, which is no small impediment in this case, a man shal be so accombred with taking order for his worldly estate, and so vexed and disquieted with the weeping and wailing of his freinds, that hee can little attend to thinke of his soule. And therefore Saint *Augustine* saith well, that seeing there are so many pulbackes to hinder a man at that time, it is most dangerous and neare to destruction, to put off the remedy vntill death.

But bee it, that hee preuent much of this trouble in his health.

health, by setting his house in order before hand as the Prophet *Isaias* commaunded King *Hezekiah*. 2. *Kings.* 20. 1. yet many times by the iudgement of God vpon him, he dyeth suddenly, bereft of all sense and feeling of his sinnes, and of all comfortable assurance of the pardon of them, and possesse with dulnesse of heart and drowsinesse of spirit. As one faith well. [a] A man oftentimes forgetteth himselfe when hee lyeth a dying, that forgot God while hee liued. Thus was it with *Nabal*, his heart dyed within him, and hee was like a stone: he had a faire time as wee say, hee lay sicke tenne dayes after before he dyed. But how could hee repent, when his heart was dead before? Our times are full of such. And I feare mee, it is the case of a number of those, whose death the world so much admireth and commendeith, that they dye like lambes. I wish they dye not rather like blocks, giuing no comfortable testimonie of their faith in Christ, or sorrow for their sinnes. And such are they that *David* speaketh of, that there is no bands in their death, but they depart as meekly or as stil as a child in the cradle, and yet for all that hee faith, they are suddainly destroyed and horribly consumed. Yea our Sauiour hath taught vs, that a man may haue good wordes in his mouth and call vpon God, and yet goe to the Deuill. *Mat.* 7. 22. 23. Last of all, though hee escape all these dangers, yet who can tell whether God will heare him when he cryeth at the last gapse or no? [b] For is it not a iust thing, that God should contemne him in his death that contemned God almighty in his life? And hath not the Lord threatened in plaine tearmes, that because hee hath called, and men refuse, and haue stretched out his armes and none woulde regard: therefore they shall call and crie vpon him, euuen till their hearts ake, and he will not heare them? And therefore, let vs not deferre this so gratiouse a worke, but presently addresse our selues to repent of our sinnes: otherwise the longer wee put it off, the more wee shall increase the number of our sinnes.

But notwithstanding al that hath beeene said, it is strange to see how the most men labour to confirme themselues,

a *Sepe moriens oblitus fit sui, qui dum vineret oblitus est Dei.*
1. *Sam.* 25. 37.
38.

Psal. 73. 4. 19.

b *Insum est, ut a Deo contemnatur moriens, qui Deum omnipotentem contempsit viuens.*
Pro. 1. 24. 28.
Quid enim quod differas? An ut plura peccata committus? Ambros. de penitent. lib. 2. cap. 11.

and to harden their heartes in their sinnes: And all because God is mercifull. It is true indeed that God is rich in mercy. *Ephes. 2.4.* Yea his mercies are ouer all his workes. *Psal. 145. 9.* And therefore if men would make a right vse thereof they should rather bee led to repentance thereby, then any way settled in securitie *Romans 2.4.* For as *Bernard* saith well, [^a] what greater iniquity can there be then that thy creatour should for that bee contemned of thee, for which he deserued more to be loued? What greater iniquitie can there bee, then that seeing thou doubtest not of Gods power, but that he that made thee, is able to destroy thee: yet thou trusting in his great mercy, wherby thou hopest that though hee can, hee will not punish thee, dost render him euill for good, and hatred for his good will. Surely, if hee bee such a one as thou imaginest, thou dealest so much the more lewdly, if thou doest not loue him. And if hee suffer any thing to bee done against himselfe, rather then hee will doe any thing against thee; what malice is it in thee, not to spare him, who spareth not himselfe in sparing thee? But farre be it from his perfection, that as he is mercifull, so hee should not be iust, as though he could not be both iust and mercifull together: especially considering, that mercy is better wlien it is iust, then when it is remisse: yea mercy is no vertue without iustice. [^b] Yea the longer that God in mercy expecteth thine amendment, so much the more grievously will hee punish thee if thou neglect it. [^c] For looke how indulgent and gentle the Lord is in the kindnesse of a Father, so much is hee terrible in the maiestie of a ludge. [^d] And as he hath prepared heauen, so hee hath prepared hell. As hee hath prepared a place of comfort, so hee hath prepared also eternall torments. As hee hath prepared the light which none can attaine vnto: so hee hath prepared the infiitie dulcedo, quam remissa: imo virtus non sit dulcedo sine iustitia. *Bern. de gradib. humilitatis b. Quanto dulcius Deus expectat ut emendetis, tanto gravius iudicabit si neglexeritis. Aug. de venitatis seculi. c. Deus quantum patris pietate indulgens & bonus est, tantum iudicis maiestate metuendus est. Cyprian. Serm. 5. de lapsis. d. Parauit celum, sed parauit & tartarum. Parauit refrigeria, sed parauit etiam eterna supplicia. Parauit inaccessibilem lucem, sed parauit etiam perpetuae noctis vastam eternamq; caliginem. idem. lib. 2. Epist. 7.*

pared also the vast and eternall mist of perpetuall darke-
nesse. To this purpose agreeth that saying of Saint Augu-
stine. [c] It is very pleasing, sayth he, to all sinners, that
the Lord is mercifull and gratioues, slow to anger &c. as it is
Exod. 34.6.7. But if thou loue so many beginnings, feare
that which he saith at the last, that he is true also. For if he
should hane said nothing else but mercifull and gratioues &c.
thou wouldest straight fall to securitie, and promise to thy
selfe impunitie, and take libertie to sinne, and to doe what
thou wilt &c. And if any man should admonish and re-
prove thee, thou wouldest resist with an impudent forehead
& say, why do you terrifie me with our God? he is mercifull
&c. Least men should speake in this manner, he hath added
one word in the end, where he saith, that he is true. Where-
by hee hath shaken off the ioy of euill presumption, and
hath brought the feare of godly sorrow &c. Yea as the
Scripture hath highly extolled the mercy of God to repen-
tant sinners, so it hath fearefully set out his rigour and seue-
ritie against the impenitent. *It is a fearefull thing*, saith the
Apostle, *to fall into the handes of the living God*: and our
God is even a consuming fire. There is nothing so cold as
lead, and nothing so scalding if it bee heated: there is no-
thing so blunt as iron, and nothing so sharpe if it be sharp-
ned: there is nothing so calme as the Sea, and yet in a boi-
sterous weather there is nothing so tempestuous. So like-
wise there is nothing so mercifull as God, and yet if he bee
prouoked, nothing so terrible. Whosoeuer will liue in sin
and yet dreame of mercy, hee deceiueth himselfe. For as
there is no law written against them that hane the fruits of the
spirit; so there is no Gospell written for them that bring
forth the fruits of the flesh. A presumptuous person may be
fitly compared to the Ostrich, which layeth her egges in the
earth and maketh them hot in the dust, as Job saith, and when
she goeth from them, shee taketh her markes by the seauen
starres. Afterward when she would returne, shee looketh
to the starre, and vnder it seeketh them; but it being remo-
ued in the meane while, shee cannot finde them, and so her
egges

c Multum de-
lecat omnes
peccatores, quia
misericors & mi-
serator dominus,
&c. Sed si amas
tam multam ini-
sta, tunc ibi &
ultimum quod
ali & verax. Si
enim nihil aliud
diceret, nisi mi-
sericors & mi-
serator dominus,
&c. quasiam
conuerteres te
ad securitatem
& impunitatem,
& licentiam
peccatorum, fa-
cieres quod vel-
les, &c. Et si
quis te beze ad-
monendo obiur-
garet, obfuscre
impudenti fron-
te, Quid me
terres de Deo
nos tro ille mi-
sericors est, &c. Ne
talibamones di-
cerent, unum
verbum addidit
in fine, quod ait
& verax, & ex-
cussit letitiam
male presumen-
tium, & induxit
timore pietatis
um. Augu. de de-
cem chordis.
Heb. 10.32.
& 13.29.
Gal. 5.22.23.
Job. 39.16.17.18

a Proinde diligentes miseris or-
diam Dei, &
meuentes inſtit-
tiam, nec de-
missione peccato-
rum deſperemus,
nec remaneamus
in peccatis, sci-
entes quod illa
omnium debitæ
ſit exactura e-
quitatis inſiſſimi
iudicis, que non
dimiferit miseri-
cordia clemen-
tissimi redemp-
toris Aug. de
ſide ad Petrum
Diacon.

b Raro antece-
dentem ſcelſtū
deſeruit pede
pena clavido.

Horat. lib. 3. oade. 2
Pſal. 140. 11. &
50. 21. 22.

Exech. 18. 21. 22

c Omni homini
in hac vita po-
test utilis eſſe pe-
nitentia, quam
quocunq; tempo-
re homo egerit,
quam libet ini-
quus, quam libet
annoſus, ſi toto
corde renuncia-
uerit peccatis
preteritis, & pro

ijſ in conſpectu Dei, non ſolum corporis, ſed etiam cordis lachrymas fuderit, & malorum operum
manuſ bonis operibus diluere curauerit; omnium peccatorum indulgentiam mox habebit.
Nunquam peccanti indiſta eſſet pro peccatis depreccatio, ſi depreccatio non eſſet remiſſio conce-
denda. Aug. de ſide ad P. Deacon.

egges are trodden vnder foot and broken by wilde beaſtes, ſo that ſhee ſeldome bringeth forth any young. So a ſinner that preſumeth too much of Gods mercy, ſometimes by the iuſtice of the ſpirit hath ſome good purpoſes to doe well, but hee quickly departeth and leaueth them, preſuming that by the mercy of God hee may returne to them againe when hee liſt: but while hee deferreth to prosecute thofe good purpoſes and to bring them to effect, Christ withdraweth his mercy from him, and ſo they are troden vnder foot by the Deuill. And therefore it is good to keepe the golden meane betweene the mercy and iuſtice of God, [a] that louing the one, and ſtanding in awe of the other, wee may neither diſpaire of the forgjuenesſe of our ſinnes, nor ſecurely continue in them: knowing that the equitie of a moft iuſt Judge will exact all thofe ſinnes of all men, which the mercy of a moft kind redeemer hath not pardonēd. Indeede the Lord is longe before hee puniſh, but yet forbearance is no quittance [b] and it is ſeldome ſene, that punishment is ſo lame, that it cannot ouertake a ſinner. Euill ſaith Dauid, that is the punishment of ſinne ſhall hunt, and pursue like a bloudhound, the wicked perſon, and bring him to deſtruction. And howſoever the Lord many times feeth and ſayth nothing, yet iu the end he will reproue ſinners and ſet in order before them the things that they haue done. But they haue Scripture to alledge for their warrant in this caſe. For the Deuill hath made them wiſe to their own deſtruction. Hath not God, ſay they, preſumed, that at what time ſoone a ſinner doth repente of his ſinnes from the bottome of his hart, he will put all his wickednes out of his remebrance? Yea there are many that haue neuer a word of Scripture beſides, which yet haue this ſentence at their fingers ends, for they make it the very Necke-verte of their ſoules. It can not be denied, but the ſaying is true: for it is the holy word of God. [c] And without all doubt, repenteance may bee

very profitable for euery man in this life, which at what time soever a man shall performe, though he bee never so wicked, and haue never so long continued in his sinne, if with his whole heart he renounce his sinnes past, and in the sight of God shed for them the teares not of body only, but of his soule, and shall endeauour to wash away the staines of his ill deedes by good works, he shall straightway obtain the pardon of all his sinnes. For God would never haue enioyned a man to craue the remission of his sins, if he had no purpose to grant it. [c] But as God is true in his promises to such as doe repent: so is he also true in his threatnings to impenitent sinners. And (d) though he haue promised pardon to him that repenteth: yet he never promised repentence to him that continueth in his sinnes. Neither is it in any mans power to repent when hee will. No, as all other good gifts come downe from above from the Father of lights: so repentence also is his gift. (e) And we are to beleue it as an article of our faith, that no man can haue repente, vniuersall God enlighten him and conuert him by his free mercy. And therefore the Apostle exhorteth *Timothy*, to suffer euill men patiently, prouing if God at any time will give them repentence &c. And for this cause the Church of God doth so often vse this prayer, *Conuert thou me, and I shall be conuerted. Turn us againe unto thee O Lord, and we shall be turned. Turne vs againe O Lord God of hosts &c.* And as repentence is Gods gift, so is he a most free giuer, he is not tyed to any man. But hee giueth it, as it please him selfe. For he hath mercy on whom he will, and whom he will he hardneth. And as *Esau* could not obtaine the blessing which once hee contemned, though hee sought it with teares. So if a man contemne the meanes of repentence in his helth, it may bee hee shall not obtaine it when he lieth a dying. But there is (say they) one example in the Scripture, of the theefe on the crosse, who had spent all the course of his life in sinne, and yet repented at the last gaspe, and was received to mercy. But alasie, one swallow maketh not summer. And of one example without a precept nothing is to be concluded. The Lord in greate

d *Qui verus est
in promittendo,
verus est etiam
in minando.*

*Aug. de vera &
fals. penit. cap. 7*

e *Qui promisit
penitentiu veri-
am, non promis-
it peccanti pe-
nitentiam.*

f *Firmissime
tene, & nollate-
nus dubites, ne-
miam hic posse
hominem peni-
tentiam agere,
nisi quem Deus
illuminauerit, &
gratuita sua mi-
seratione con-
uerterit. Aug. de
fide ad Pet. Diaz.
corum. cap. 28.*

2. Tim. 2. 24. 25.

Jere. 31. 18.

Lament. 5. 21.

Pal. 80. 3. 7. 19.

Rom. 9. 18.

Heb. 12. 17.

Luke 25. 43.

wisedome, that men at the last gaspe might not altogether despaire, hath left one example of extraordinary mercy in this case, and he hath left but one, that no man should take occasion to presume. And yet such is the peruersenesse of our nature, that this one, (though but one in all the Bible, and that an extraordinary one, and that for this one many a thousand haue perished) serueth to encourage vs to loosenesse of life. What folly is this against all sense and reason to set our selues in a way wherein so many haue miscarried? Would not all men condemne him of madnesse that should go about to spurre his Asse till he speake, because *Balaams* Asse did once speake? or him that should thinke to haue the *Summe* in the firmament either to stand still, or to go backe againe, because it did so to *Ioskuah and Horekiah*? So it is as great madnesse in any man, to harten himselfe in his sinne by this one example. And if we mark it well, we shall find in this one, for that little time that hee liued, more excellent good works, then many of vs performe in all our liues. For he confesseth his sinnes, and earnestly prayeth for pardon of them. Hee sheweth a meruailous strength of faith in Christ, that he did acknowledge him to be his Sauiour and a King, when hee was in the lowest degree of his humiliation, euen when hee hanged vpon the Crosse. He reprooueth his fellow-theefe for blaspheming of Christ, and patiently submitteth himselfe to his deserued punishment.

These and many other notable fruits of faith appeared in this Conuert euен in this short time, wherby it is likely, that if he had liued, he would not haue beeene inferior to any of the Saints. But because God hath never made any such promise, that a man may repent at his owne pleasure, [a], and because late repentance is seldome true repentance: therefore it is good for every man to lay holde of repentance, whensocuer God offereth any meanes thereof. The scripture giueth vs no day at all in this case, but alwaies vrgeth the present time. There is indeed an acceptable time, as *David* saith, and a day of grace. But the Apostle telleteth vs, it is presently.

^a *Multos soleat serotina penitentia decipere.*

Aug. de vera & falsa penitentia. cap. 17.

*Vit ut siat fru-
etiosa, non si-
lera. Aug. in*

Psal. 52.

Psal. 32. 6.

2. Cor. 6. 2.

presently to be imbraced. Now saith he, is the accepted time, now is the day of salvation, and it may bee either now or neuer. And therfore, the Prophet exhorteth saying. *Seeke the Lord while he may be found, and call upon him while he is neer.* Isa.55.6. Is there a time then when the Lord will not be found? and is there a time when he will be far off from men? yes doubtlesse, there is a time when God will absent himselfe as the Prophet *Hosea* saith, *They shall goe with their sheepe and with their bullocks to seeke the Lord; but they shall not find him, for he hath withdrawne himselfe from them.* And therefore, to conclude this point, as we desire to find the Lord fauourable vnto vs in our greatest necessity: whensoeuer he putteth into our hearts any good purpose to repent of our sinnes, let vs with the Apostle *Peter* in this place presently adresse our selues to put it in execution, least if we deferre the time, the Deuill by his subtle sleights doe circumuent vs, and hold vs still in our sinnes, and so harden our hearts that wee cannot repent. *Rom.2.5.*

And wept bitterly.] This was an outward signe of his sorrow, expressing the inward griefe of his heart. No doubt he called to mind the hainousnesse of his sin, and aggravated the same, both by the former familiarity hee had had with Christ, and the continuall kindnesse wherewith he had embrased him, and also with his own vnthankfulness in shamefully denying so good a Master. Wherupon he is so affected as if Christ Iesus should for euer reiect & cast him off. If there had beeene neither Deuill nor hell to take vengeance of him for his sinne: yet his heart at this time was so touched, as he could not but grieue. Now the greatnessse of his griefe appeareth by this, that there is no mention of any words that he vitered, but onely of his teares [^a] he was so ouerwhelmed with sorrow, that it stopped the course or passage of his speech, and only manifested it selfe by his bitter weeping whereupon S. *Ambrose* saith, [^b] I finde that *Peter* wept, but I finde not what hee said. And well did hee weepe, and hold his peace, because that which vseth to bee lamented cannot be excused: and that which cannot be defended, may

^a Cure leues
loquuntur, i.e.
gentes stupent.
Senec.

^b Inuenio quod
fleuerit, non in-
uenio quod dix-
erit. Recte planè
fleuit et tacuit,
qui quod defle-
ri solit, non solit
excusari: & quod
defendit non pa-
test, ablin potest.
Lauat enim la-
chryma deli-
ctum, quod roce
pudor est confi-
teri. Ambros.
Serm.46.

yet bee washed away. For teares doe wash away the fault, which a man is ashamed to confess with his voice. And therefore the Apostle *Peter* heere [c] sendeth forth his teares as Ambassadors of his sorrow, his sighes fetched forth of the very bottome of his heart doe pleade for him, bewraying both his sorrow and shame for the crime he had committed. And standing thus affected, if hee might haue gained all the world, hee would not haue done the like againe. Where wee haue the liuely picture of a true penitent person. He that vnfainedly repenteþ doþ lament and bewaile his former sinnes, and for euer after conceiueth such

Doll. 21.

The picture of a true penitent person.

d Mala preterita plangere, & plangenda iterum non committere.

Amb.

Antea tibi peccata flere, & feda non comit. Greg.

c Lacryme tactae quodammodo preces sunt. veniam non postulat, & merentur causam non dicunt, & misericordiam consequuntur. Ambr. serm. 46.

e Humilitas fletus magnum est cura, cupiscentie carnalis interitus.

Lacryme que ex compunctione veniunt, inimicū vincunt. Fulg. ad Probam epist. 4. Aret. proble. 10. 34. de penitentia.

an inward hatred against them that hee vtterly forsaketh them. And therefore repentance was thus described by the ancient Fathers, namely (d) that it was nothing else, but for a man to bewaile his sinnes past, and to commit them no more. And indeed these two are the most essentiall parts of true repentance. First then (to speake somewhat of them both) there is required a sorrow and a grieve for sinne. And therefore, the Lord exhorteth his people, *to turne to him with fasting and with weeping and with mourning.* Ieol 2. 12. Repentance must be accompanied with weeping and mourning. And when the Apostle had so sharply rebuked the *Corinthians*, for not censuring the incestuous person, and proceeding against him according to the quality of his fault, their hearts were thereupon possessed with godly sorrow. 2. Cor. 7. 9. 10. Concerning teares wee are to know that they are accounted additions and necessary appendices of repentance: and they are very profitable for the inforcing of our prayers (e) yea they are of themselues secret and silent prayers. They do not craue, and yet they obtaine the pardon of sinne: they plead not a mans cause and yet they obtaine mercy (f) Yea they helpe much to the mortifying of the flesh, and ouercoming the tentations of the Deuill. And they are profitable also by their example, in that they are a good meanes to stirre vp others to doe the like. But yet they are not alwaies tokens of true repentance, because they may be, and are many times in hypocrites, as well as in Gods children. As we see *Esau* shad abundance of teares,

and

and cryed, *Hebr. 12.17. Gene. 27.38.* and yet neuer repented of his prophaneenesse. Besides we see by daily experience that tears ofte come from other causes. And sometimes from grieve & sorrow, when the humors of the head are as it were wrung with a sodain cold, & so tears are forced out of the eies: sometimes by sodain ioy, which looseth the passages and pores about the eies & so maketh way for teares. Sometimes impotent persons when they cannot haue their wills, for very anger fall to weeping, And sometime, they that are tender hearted, will weepe with beholding the miseries of others. But they onely are true teares, which flow from a mans eies for his sinnes.

Now this mourning and sorrowing for sinne must bee serious and in good earnest; not only before others as hypocrits [a] doe, who in the presence of others haue teares at command, but neuer mourne alone by themselves. Such teares are counterfeite, like the teares of an *Onion*, [b] and they of al other are soonest dryed vp as the saying is. But hearty sorrow and true teares loue a secret place. That which our Sauiour Christ saith of fasting and prayer, that it should be done in secret, *that our Father which seeth in secret may reward vs openly. Mat. 6.6. 18.* is true also in this case. And therefore the Lord speaking of the great mourning and sorrow that should possesse mens hearts for their sinnes, *they shall mourne every family apart, and their wines apart.* And wee see Peter here went out into some solitary place to weepe, hee would not weepe in the high Priests house before them all, for they would haue scoffed at him, but he betaketh himselfe into such a place, where hee might doe it most freely. I doe not denie, bnt that Gods children many times doe weepe in the presence of others, but it is because the abundance of their sorrow is such as they cannot otherwise choose. As the woman that washed our Sauiour Christs feete, came into the Pharisees house, and wept before all that were at table. And in publique hwniliation, when the Church meeteth together to prevent or turne away some judgement of God, there is publique and open weeping. But especially, when a man is alone, his teares

Pet. Mart. loc.
com. clas. 10.
cap. 10.

a Addidit &
lacrymas tanqu
mandasset &
illas Ouid. Me
tam lib 6. Si quis
adest, iussa prof
lunt lacryme.

Mart. lib. 1. Epi.
34. Plus ostenta
tio doloris exigit,
quam dolor.

Quis quisque
sibi tristis est?

Clarius cum an
diuntur genunt;
& taciti quietiq
dum secretum
est, cum aliquos
viderint, in fle
tus nouos exci
tantur. Senec.

lib. 16. epist. 99.
Zeph. 12.12. 13.
14.

Luke 7 37.38.

b lacryma ni
hil citius arefit
Eras. adag.

haue full scope. Then hee pulleth vp the sluices and flood-gates of his eyes , and giueth them free passage. As wee see in *David*, who wept not so much in the day time, when he was among others, but when night came , that hee was alone in his bed, then he wept so abundantly , that *hee watered his couch with his teares*. And that good King *Hezekiah*, lying sickle on his bed, though hee could not goe from those that stood about him, yet it is said, *hee turned his face to the wall*, that hee might weepe as priuately as hee could. Indeede, it is a true saying , though it were spoken with a prophane mouth [a] hee sorroweth truly , that hath no witnessesse of his sorrow : no witnessesse I say , but God and his owne conscience.

a *Ille dolet verè, qui sine teste dolet. Mart. lib. I Epigr. 34.*

aincos.

b *Quam magna delinquimus, tam granditer. defleamus. Alto vulneri diligens & longa medicina non desit; penitentia crimine minor non sit.*

Cypri. Serm. 5. de lapsis.

c *Est penitentia quedam dolentis vindicta, puniens in sequund dolet commississe. De vera & fal. penit. cap. 8.*

2. Cor. 7. 11.

Magis corde fundende sunt quam corpore.

Fulg. ad Pro. bam. Epist. 4. Joel. 2. 13.

Againe we must not thinke that a little sorrow , or a few teares will serue the turne. But wee must haue great measure of griefe , and with *Peter* in this place, wee must weepe bitterly [b] Looke now grieuously wee haue sinned, so greatly shold we bewaile our sinnes. A deepe wound must haue a large plaister : and our repentance must not bee lesse then our fault. It is true, it is no matter of merit for a man to weep more or lesse. We may say in this case as the Apostle saith of meates. *It is not our sorrow that maketh us acceptable to God. 1. Cor. 8. 8.* But yet much sorrow is a token of great repentance, and on the other side , where there is but a little sorrow , there is but a little repentance. And therefore S. *Augustine* hath described repentance [c] to be a certaine kind of reuenge , whereby a sorrowfull man doth punish that in himselfe, which it grieueth him to haue committed. And Saint *Paul* saith , that reuenge is one of those blessed fruits , that doe accompanie true repentance, euen a cruciating of all the body , and a sobbing to make the heart to ake, that the teares that a man sheddeth in this case, may seeme to come from the heart , rather then from the body. And hence is it that the Lord calling the people to sorrow for their sinnes, doth not require some light sorrow, or some small meaure of griefe, but such a sorrow, as should euen rent their very hearts. And *David* saith, that

a mans

a mans heart must bee contrite and broken, euen beaten to powder, as it were with godly sorrow, or else his repentance will never bee acceptable to God. This is not onely required, but hath also beeene practised by Gods children for other mens sinnes. Righteous Lot had his soule vexed with the uncleane conuersation of the wicked Sodomites. And the Prophet cryeth out in like manner. *My leanness, my leanness; woe is me, the transgressours haue offended, yea the transgressours haue grievously offended: he did to grieue at the transgressions of the people, that hee beecame exceeding leane withall, as the doubling of the word importeth.* The Prophet *Ieremie* likewise isfull of passion in this behalfe. Sometimes he cryeth out as if hee were in great perplexitie. *My belly, my belly, I am pained, euen at the very heart: my heart is troubled within me, I cannot be still &c.* Sometimes hee wsheth that his head were full of water, and his eyes a fountaine of teares, that hee might weepe day and night &c. And he telleth them, *his soule shall weepe in secret for their pride, and his eye shal weepe and drop downe teares.* And *David* saith, *that his eyes did gush out with riuers of water, because men kept not the law.* Yea our Sauour Christ himselfe wept for *Ierusalem*, bewailing the stubbornesse of the people, that would not be reclaimed: yea which is more; the Lord had absolutely forbidden the Priestes in the law, that they should not mourne vpon any occasion, no not for the death of their Father and Mother, but they must euen overcome their owne naturall affection in that case. And when God had fearefully slaine *Nadab* and *Abihu*, the sonnes of *Aaron* with fire from heauen, for offering strange fire vpon the Altar, *Aaron* is conmaunded, that for his life, he shall not mourne, nor shew any token of sorrow for them. And yet inarke, they that might not weepe for any worldly matter, are commaunded not onely to weepe, but euen to howle and cry for their owne sinnes and the sinnes of the people. If this be required of vs for other mens sinnes, much more must wee strive to a great measure of sorrow for our owne sinnes. Our sinnes should be our greatest sorrow. Nothing

Psal.51.19.

2.Pet.2.7.8.

1Sa.24.16.

Iere.4.7.9.

& 9.1.

& 13.17.

Psal.119.135.

Luke 19 41.42.

Lcuit.21.10.11.

& 10.2.6.

Joel.2.17.

Zech.12.10.

in the world should come so neare our hearts as they. And therefore, the Lord saith, that when men are once brought to a true sight of their sinnes they shall mourn for them, *even as one that mourneth for his onely sonne, and bee sorry as one is sorry for his first borne.* As nothing more woundeth the heart of a tender father, then to loose his onely sonne, the Image of his name, and the hope of his house: so nothing should peirce the heart of a man so deeply, as the consideration of his sinnes. And hence is it, that all the penitentiaries in the Scripture, are not brought in with a sigh or a teare or two, but with exceeding great sorrow, to giue vs to know, that slender sorrow in repentance is but hypocrisie. The people of *Israel* that *lamented after the Lord* for their sinnes are said to haue powred out *buckets of teares*, as it were, vnto the Lord. And *David* saith, that hee wept in such abundance, *as hee caused his bed to swimme and watered his couch with his teares.* In both which places, though there be an *Hyperbolical* excesse of speech, (for it is not possible for men to fill buckets with teares, nor to cause themselves to swimme in their beds) yet it signifieth that there

*a Cura, dolor, g
ani, lacrymæq
alimenta fure.*
Ouid. Met. lib. 10

Psal.38.6.

1.Sam.16.12.

Isa.38.3.

*2.King 22 19.
Luke 7.38.*

*b Lacryme no
bis deerunt, an
tequam cause
dolendi. Senec.
de breuitate.*

in the world should come so neare our hearts as they. And therefore, the Lord saith, that when men are once brought to a true sight of their sinnes they shall mourn for them, *even as one that mourneth for his onely sonne, and bee sorry as one is sorry for his first borne.* As nothing more woundeth the heart of a tender father, then to loose his onely sonne, the Image of his name, and the hope of his house: so nothing should peirce the heart of a man so deeply, as the consideration of his sinnes. And hence is it, that all the penitentiaries in the Scripture, are not brought in with a sigh or a teare or two, but with exceeding great sorrow, to giue vs to know, that slender sorrow in repentance is but hypocrisie. The people of *Israel* that *lamented after the Lord* for their sinnes are said to haue powred out *buckets of teares*, as it were, vnto the Lord. And *David* saith, that hee wept in such abundance, *as hee caused his bed to swimme and watered his couch with his teares.* In both which places, though there be an *Hyperbolical* excesse of speech, (for it is not possible for men to fill buckets with teares, nor to cause themselves to swimme in their beds) yet it signifieth that there

neither

Neither must this sorrow bee onely for feare of punishment. For such kind of sorrow proceedeth from selfe loue and may bee in the reprobate. As wee see in *Saul*, *Ahab*, *Iudas*, and others. In regard whereof, the Lord told the Jewes that when they faltered and humbled themselves, *they did it not to him*, neither did he approue it. But this sorrow must onely bee for the displeasure of God. And therefore, the Apostle calleth it *godly sorrow*, or *a sorrow according to God*; namely, such a sorrow as respecteth no other thing but this, that a man hath by his sinnes displeased and offended so good a God, and so mercifull a Father. And indeed, to an ingenuous nature, it is a greater griefe to deserue, them to suffer punishment. As appeareth plainly in the example of *David*, and other of Gods children. But wee shall haue occasion to speake more of this point when wee come to intreat of the repentance of *Iudas*.

Last of all, this sorrow must not be for a tyme, but it must be perpetuall. *Stella* reporteth of the Apostle *Peter* (vpon what ground or by what authoritie I knowe not) that in all the rest of his life, it was his manner, to rise out of his bed every night at the crowing of the cocke, and to spend the time till morning in prayer, weeping so abundantly, that his face was withered with teares. Whether this bee true or no, it is not much materiall. But howsoeuer, wee are to knowe, that forasmuch [a] as wee sinne every day, therefore repentance is necessary every day. [b] And indeed what can a man doe in regard of his manifold sinnes but weepe and mourne all his life? for where sorrow ceaseth there repentance faileth. [c] And therefore, let vs make repentance a continuall and sorrowfull companion vnto vs through our whole life, as *David* did: who did not onely weepe now and then for his sinnes, but it was his continuall practise. *Eenery night he caused his bed to swimme*. And the Prophet *Ieremie* wisheth that he could weepe day and night for the sinnes of his people. Much more (no doubt) would he doe it for his owne sinnes.

And as there is required this sorrow for sinnes past and

Y

present:

zech 7.5.

2.Cor.7.10.

κατὰ τὸν
λύτρον.

*Eftq; pati penam
quam morisse
minus. Ouid. de
Tomo.*

Stella in Luc.

22.26.

*a Est peniten-
tia assidue pec-
catis, assidue
necessaria. Aug.
de vera & falsa
penit. cap 8.*

*b Quid præter
plorare restat?
quid nisi semper
dolere in vita?
ubi enim dolor
finitur, deficit
& penitentia.
ibid cap.13.*

*c Sit penitentia
continua & a-
mara comes e-
tatis mee. Aug-
de contrit.cor-
dis, in oratione
ad fiam.*

Psalm.6.6.

lxx.9.1.

a *Frustra doleremus praterita, nisi insta accedat emendatio.*
 Aretius. *proble. loc. 34. de pecc.*
 b *Non ambigote quoq; ista deplorare, at frustà istud, s; non & emendare studieris. Bern. ac Considerat. l.1*
 c *Vera confessio & vera penitentia est quando sic penitet hominem peccasse, ut crimen non repetat. Bern. de conf. & edif. ca. 53.*
 d *Verus penitens semper est in labore & dolore. Dolet de præritis, laborat pro futuris cauendis.*
 Sic plangit commissa, et non committat plangenda. Irrisor enim est & non verus penitens, qui ab his agit quod peniteat. Sergio vis esse verus penitens, cessa a peccato, & noli amplius peccare,

present so there must bee also a forsaking of sin for the time to come. As wee doe not read, that euer this Apostle denied his Master any more after this, but as it is euident in the *Acts*, hee was most bolde and constant in confessing him and his truth, euen to the beardes of the greatest enemies thereof. It is not sufficient for vs to bee inwardly sorrowfull, but withall wee must put away our sinnes, and testifie the inward repentance of our heartes by the outward reformation of our liues. [a] Nay it is in vaine for vs to bewaile our sinnes past, vnalesse there follow a due amendment afterwardes. As *Bernard* writ to *Eugenius* the Pope [b] I make no question, saith hee, but thou bewailest these things, but that is to no purpose, vnalesse thou doest also labour to reforme them. [c] And therefore, hee describeth true repentance, to bee this; when a man so repenteth that he hath sinned, as he will doe so no more. And in his meditations hee hath a sweet saying to this purpose [d] A man, saith hee, that truly repenteth, is alwayes in labour and sorrow, hee is sorrowfull for his sinnes past, and laboureth to take heed of sin to come, he doth so bewaile the sinnes he hath committed, as he will no more commit things that are to be bewailed. For he is but a mocker and not truly penitent, that still doth that whereof hee repenteth. If therefore thou wilt be a true penitent person, cease from sinne, and sinne no more, for that repentance is vaine which after-sinnes doe desile. [e] Yea so long as a mans former euill deedes doe remaine, it is in vaine for him to talke of repentance [f] For hee that repenteth must not onely with teares wash away his sinne, but also by amending of his life, hee must couer and hide his former transgressions, that they may not bee imputed vnto him. [g] Otherwise, if a man thumpe himselfe on the breast in token of grieve, and is not reformed, hee confirmeth his quoniam inanis est penitentia, quam sequens coinquinat culpa *Meditat. cap. 4.* e *Si permanent opera, frustra voce assumitur penitentia. Mag. sentent. lib. 4. Dist. 15. G.* f *Qui agit penitentiam, non solum diluere lacrymis debet peccatum suum, sed etiam emendatiōribus fatis operire & tegere delicta superiora, ut non ei imputetur peccatum. Ambro. de penit. lib. 2. cap. 5.* g *Qui tundit pectus, & non corrigitur, solidat peccata, non tollit. Aug. de discipl. Christiana. fiones.*

sinnes rather then taketh them away. And this doth *Salomon* affirme when he saith, that *he that confesseth and forsa-
keth his sinnes, shall haue mercy.* *Prou.28.13.* And therefore,
 though *Samuel* saw that the *Israelites* were very sorrowfull
 for their sinnes, and lamented before the *Lord*, yet he further
 enioyneth them to put away their strange *Gods* from among
 them. *I.Sam.7.23.* And the Apostle *Peter*, seeing the peo-
 ple euен pricked and wounded in their heartes with sorrow
 for their sinnes, is not satisfied with that, but exhorteth
 them to amend their liues *Act.2.37.38.* insinuating, that
 without this, their sorrow might be hypocriticall. And the
 King of *Niniveh*, proclaiming a publique fast, to auert and
 turne away the iudgement threatened by the Prophet, doth
 not onely commaund them to cry mightily to God, but with-
 all. that *every man turne from his euill way, and from the
 wickednesse that is in his handes.* *Jonah.3.8.* And indeede if a
 man might continue his former sinfull course and yet satisfie
 God with a few teares, who would euer forsake his plea-
 sure? It were the sweetest thing in the world, for a man to
 liue in sinne. But to mourne, and weepe, and pretend sor-
 row, and yet to retaine a mans sinnes in his right hand is to
 mocke God. But God will not bee mocked, as the Apostle
 saith. *Gal.6.7.* [a] Repentance and sorrow for sin should
 bee a remedy against sinne, and not a prouocation to it. As
 a medicine is necessary for a wound, and not a wound for a
 medicine; for the medicine is sought for by reason of the
 wound, but the wound is not desired because of the medi-
 cine. And therefore when the *Iewes* began to brag of their
 fasting and outward humbling of themselues, as though
 God had beene beholding to them for it, the Lord doth vt-
 terly reiect the same, because, howsoeuer they humbled
 themselues outwardly, yet they continued to oppresse their
 brethren as cruelly as euer they did. And therefore, he per-
 swadeth them, that if they would haue their fasting to bee
 acceptable to God, they must loose the bandes of wicked-
 nesse, and take off the heany burdens, and on the contrarie
 side doe workes of mercy. So that wee see there must be a

a *Penitentia*
 remedium pte-
 cati st, non pec-
 candi incentiu-
 um. *Vulnus* e-
 nim medicamen-
 tum necessarium
 est, non *vulnus*
 medicamento:
 quia propter *vul-
 nus* medicamen-
 tum queritur,
 non propter me-
 dicamentū *vul-
 nus* desideratur.
Ambr. de penit.
lib.2.cap.9.
Isa.58.3.4.5.6.7

forsaking of sinne and an outward change and reformation of our life, or else our sorrow will not be availeable.

Neither must we think it sufficient for vs to forsake some sinnes, and retaine other some: but we must endeavour to forsake all. ^a If the Lord would haue had part of our sinnes reserved, he might haue done much good to the poore woman that had seauen Deuils, to haue cast out sixe and left but one. But hee cast out seauen; to teach vs, that all our sinnes must be abandoned. And when he cast forth a legion out of another hee left not one of them all to possesse the partie: stil giving vs to vnderstand, that if a man haue a thousand sinnes, hee must repent of them all. Whatsoeuer sinne it is that a man liueth in, though it bee never so sweete and pleasant, though never so profitable and gamefull, though of never so long continuance, hee must auoide it. VVhen God sent *Saul* in expedition against the *Amalekites*, hee gaue him a strait charge, that he should destroy all that pertained vnto them, and that he should haue no compassion on them, but slay both man and woman, both infant and suckling, both oxe and sheepe, both camell and asse. So when we begin to subdue our sinnes, those cursed *Amalekites*, which fight against our soules, wee must spare none, how deare souer, but put them all to the sword, both small and great. VVee must mortifie all our earthly members, and cast away all things whatsoeuer are displeasing unto God. In the time of the law, the Lord commaunded the *Leper*, that when he was cleansed, he must shane off all his haire. Hee must not suffer one old haire to grow, for feare of infection. In like manner, a man that setteth himselfe seriously to repent, hee must not retaine any one of his former sinnes. As *David* saith, that they that are truely godly, doe worke none iniquitie, none at all: And hee professeth for himselfe, that hee would knowe none euill. That is, hee would no approue or give liking to any sinne. And great reason there is, why it should bee so. For first, euен one sinne that a man continueth in with delight, infecteth and marreth all his good actions, as a little scarre staineth the beauty of the fairest face, and a few flielike blowes

*Psal. 119.3 &
101.4.*

Eccles. 10.1.

*1.Sam. 15.3.
1.Pet. 2.11.
Collos. 3.5.8.
Leuit. 14.8.*

*a Si vellet dominus ex parte peccata reservari, habentis septem demonia, manente uno, proficere per tuerat sex expulsis: expulit autem septem, ut omnia crimina simul expianda doceret. Legionem etiam ab alio cyciens, neminem reliquit ex omnibus qui libenterat. Aug. de ver. ex falsa penitent. cap. 9.
1.Sam. 15.3.
1.Pet. 2.11.
Collos. 3.5.8.
Leuit. 14.8.*

blowes causeth the sweetest confection of the Apothecary to stincke and putrifie. Againe as one wound or one disease may bee deadly, as well as twenty: so one sinne that a man liueth in without repentance, may be damnable to his soule, Gal.3.10. as well as an hundred.

This doctrine scrutheth first, to stirre vs vp to labour for godly sorrow for our sinnes. As wee doe every day renue our sinnes, so must wee every day recure our sorrow for them. And the rather, first because the hainousnesse of our sinnes doth require it. Sinne if a man had grace to discerne it, is the heauiest and the waightiest burden of the world. Salomon saith, that *a stone is heauie, and the sand is waigtrie* Proh.27.3: &c. but sinne is heauier then them both. David that felt the waight of his sinnes, complaineth, that they were *a waigtrie burden, too heauie for him to beare;* Yea that they lay vpon his soule like a mountaine of lead and made him *goe bowed and crooked very sore.* And in an other place, he saith, *his sinnes did so oppresse and lway him downe, as hee was not able to looke vp.* Yea our Sauiour Christ inviteth all them that *labour and are laden;* Implying, that where sinne is rightly felt, it is a heauy and a wearisome lode. And no doubt this was it, that made the poore Publicane expresse such tokens of griefe and shaine for his sinnes, when hee durst not *lift vp so much as his eies to heauen, but smote his breast, saying: O God be mercifull to me a sinner.* And indeede, if a man shall consider the quality of his sinne, and aggrauate it by the circumstances of time and place, and by his continuance in it, and shall call to mind, vpon how light temptation he was brought to commit it, and how oft hee hath iterated the same, he cannot choose but euuen groane in godly sorrow vnder the burden thereof. (a) Otherwise, if a man be not thus concited of his sinne, he will never sorrow for it, nor sight to be disburdened of it. Hee that shall thinke his time to be as light as a feather, and never seeth any hurt that commeth by it, no manuell if it never grieue him. Secondly, without sorrow for sinne there can bee no true repentance. It is in vaine for men to say, they repent

Vse.1.

Proh.27.3:

Psal.38.4.

6.

Psal.40.12.

Luke 18.13.

Aug. de vera & falsa penit. c.14.

a Non laborat exonerari peccato, cui non videatur nimium.

Aug. ibid. cap. 2:

Quanto magis quis intelligit mala sua, tanto amplius suspirat & gemit. Aug. de contritione cor- dis.

euery day they rise , and yet never shew any token of remorse. It may bee vpon soime occasion they may cease the committing of sinne , but till their hearts bee broken with sorrow ; they never repent of it. *Josephs* brethren had left their cruelty towards their brother for many yeares , yet they never repented of it indeede, till by his rough handling of them in Egypt , they were brought to the sight of their sinne , and touched with sorrow for the same. And *David* though hee had giuen ouer his adultery , yet hee never repented of it , before *Nathan* awaked him by denouncing the iudgement of God against him . Yea such as are destitute of godly sorrow , are so farre from repenting of their sinnes , that whensoeuer any occasion is offered , they are ready to fall into them againe , though in some carnall respect for a time they haue forborne them.

Thirdly, without this sorrow there can be no sound comfort : we must never looke to feele comfort in the forgiuenesse of our sinnes , vntille withall we haue our hearts possessed with sorrow for committing of them. The Lord will not impart the least droppe of his mercy to any , which haue not first beene baptized with the baptisme of their ewne teares. There were never any of Gods children throughly comforted , but they were first humbled. For God is not like a foolish Phisitian , that will apply a medicine , where there is no disease : nor like a foolish Surgeon , that will lay a plaister , where there is no sore. But the conscience must first be wounded with a sense of sinne , before the Lord will powre in the Oile of his mercy , to heale the same. For as our Sauiour saith , *They that bee whole neede not a Phisitian , but they that are sicke.* And therefore he promiseth ease and refreshment , only to such as are weary and laden with the burden of their sinnes. *David* first with bitterness of heart confessed his sinnes , before *Nathan* gaue him any hope of the pardon of them. And they that were conuerted by Saint Peters Sermon , were first pricked in their hearts with remorse for their sinnes ,

Gen. 37. 28. &
42. 21.

Sam. 11. & 12

10. 6. 7.

Mat. 9. 12.

Zet 11. 28.

2. Sam. 12. 13.

14.

before the Apostle ministred one word of comfort to them. The Prophet Zechariah saith, that there shall bee a fountaine opened for sinne and uncleanness. But who are they that shall haue the benefit of it? only such as doe mourne exceedingly for their sinnes. As there is no sinne so great but by repentance and godly sorrow it is pardonable: so there is no siane so little, but without repentance it is damnable. [y] Either continual sorowes must afflict a mans penitent life, or else eternall torments shall vexe his damnable soule. And of necessity a sinner must weepe either here or elsewhere.

Last of all, this godly sorrow for sinne is most pleasing and acceptable vnto God, as David saith, *The sacrifices of God are a contrite spirit; a contrite and a broken heart, O God, thou wilt not despise.* Whereupon St. Augustine saith, [z] Let vs consider in what sense: where he hath said that God will haue no sacrifice, in the same place hee sheweth that God will haue sacrifice. He will not then haue the sacrifice of a slaughtered beast, but hee will haue the sacrifice of a contrite heart. And indeede, this is the chiefeſt ſacrifice of all other. And therefore the Lord hath promised eſpecially to haue respect to him, *that is of a contrite heart.* Yea the Lord taketh ſuch pleasure in a man thus affected, as there is neuer a teare falleth from his eies in remorse for his sinnes, but preſently *hee putteth them in his bottle,* and at the day of iudgement *he will wipe all teares from the eies* of his children. And therefore wee muſt labour to bee ſorrowfull, and not ſuffer any ſinne to escape vs without ſome remorse.

Secondly, this doctrine ſerueth to reproue them that are ſo hard hearted, and [b] ſo drie eyed that they cannot grieue for their ſinnes, nor wring out one teare of true repentance for their misdeedes. Howſoever in other matters they haue teares at conuincion, and in any worldly croſſe or calamity, they take on and weepe, as Rachel did for her children, and will not be comforted. *Mat. 2. 18. Isa. 22. 4.* yet in this caſe, when they ſhould mourne for their ſinnes, every teare is as

Zech. 13. 1.

§ 12. 10.

y Aut continuu
dolores crucia-
hant penitentem
vitam meam,
aut cruciatus e-
terni vexabunt
penitendam ani-
mam meam.

Necesse est, pec-
catorum flere,
vel bic, vel in
futuro. Aug. de
contrit. cordis in
oratione.

Pſal. 51. 17.

z Intueamur
quemadmodum
ubi Deum dixit
nolle ſacrificium
ibidem Deum o-
ſtendit velle ſa-
crificium. Non
vult ergo ſacrifi-
cium trucidati
pecoris, ſed vult
ſacrificium con-
triti cordis. De
ciuit. Dclib. 10.
cap. 5.

Isa. 66. 2.

Pſal. 56. 8.

Apoc. 21. 4.

Vſe. 2.

b Siccoculum:
genus, pumiccos
oculos habent,
nequeunt lacry-
man exorare ut
expauat unam
modo. Plant. in
Pseudolo. Ab. 1.
ſe. 1.

bigge

c Deucaleiova.
 cuum lapides ia-
 stavit in orbem,
 unde homines
 nati durum ge-
 nus. Virg. Georg.
 lib. 1.
 d Gualt. in Zech.
 7.12. homil. 14.
 e Peccata pre-
 oculis habeo nec
 gemo, erubescē-
 da video, nec e-
 rubesco, dolenā-
 zntueor, nec da-
 leo, quod est mor-
 tis signum & dā-
 nationis indicium.
 Membrum enim
 quod dolorem nō
 sentit, mortuum
 est, & morbus
 infenibilis est in-
 curabilis. Bern.
 Meditat. cap. 12.
 f Ira Dei est non
 intell'gere deli-
 eta, ut sequatur
 paenitentia. Cypr.
 1.1. Epist. 3.
 g Satis durus est
 cuius mentis do-
 lorem oculi car-
 nis nequeunt de-
 clarare. Sed sciat
 culpabiliter se
 durum, qui de-
 ficit diuina tem-
 poris, vel mortis
 amici, ex dolore
 peccati lachry-
 mis non ostendit.
 Non utique est ut
 quis se excusat, non habere solum lachrymarum, qui unquam lachrymis ostendit dolorem
 temporalium.

bigge as a milstone: there is no remorse, no compunction, nor touch of heart at all. [c] No their hearts are as strong as a stone, and as hard as the nether milstone, as Job speaketh of Leviathan Job 41.15. they cannot sorrow. [d] As the Adamant is of such an invincible hardnesse, that it cannot be softened, neither with the hammer, nor with fire, and thereupon it hath the name in the Greeke tongue: so the hearts of these men are so hardened, and made past feeling with the deceitfulnesse of sinne, that the word of God, which is compared both to a hammer, and to fire, cannot worke vpon them. Ier. 23.29. This is a most fearefull estate, if men had grace to discerne it. For there is no arrow of all Gods quiever more dangerous then hardnesse of heart. It is incident to all men to sinne: but it is only peculiar to reprobates, not to be moued for their sinnes. [e] For a man to haue his sinnes before his eyes, and not to grieue for them; to see shamefull thinges and not to be ashamed; to behold lamentable thinges and not to sorrow; is a signe of death, and a token of damnation. For the member that hath no feeling is dead, and the disease that is insensible, is past cure. Many doe glotie and boast, that they neuer felt any thing yet that came neare their hearts. But this, if they could see it, is a worse signe vnto them, and more prodigious, then if a blasing starre hanged ouer their heads, or if an Angel from heauen shoulde pronounce them to be accursed. [f] For it is the greatest token of Gods anger that can bee, for a man not to understand his sinnes, that hee may repent of them. It is a lamentable thing, to see many weepe more for the losse of a horse, or a cow, nay for a dogge, then euer they did for their sinnes. If we can sigh, and groane, and mourne in outward calamities: what a shame is it that wee cannot weepe for our sinnes? I do not denie, but that some are of that nature, that they can hardiy weep for any thing. And I doubt not but such may repent soundly without teares. (g) But if euer a man can weepe for any thing, hee

Aug. de vera & falsa paenit. cap. 9.

may shrewdly suspect his repentance, if hee can not weepe for his sinnes. But most of all are they to be reprooued, that are so farre from sorrowing, that they rather laugh both at their owne and other mens sinnes; As *Salomon* saith of the wicked foole, *that maketh a mocke of sinne Pro. 14.9.* that it is a *pastime to him to doe wickedly. Pro. 10.23.* and that *hee rejoyceth in doing euill. Pro. 2.14.* Yea they take themselves to be graced by their sinnes, and boast of them as if it were for their credit. *They put on pride as a chaine as the Scripture saith, meaning, that as a proud man glorieth in his gold chaine, so they glory in their sinnes.* Thus did the King of *Babylon* rejoyce in his cruell oppression. *Hab. 1.15.* Now this must needs bee an infallible token of desperate and incurable malice, when as men are not content to commit sinne, but besides, doe glory in them, and seeke to gaine reputation thereby. VVhich affection the Prophet *David* reprooueth in *Doeg*, that cursed *Edomite*. *hy Psal. 5.2 1.* *boastest thou thy selfe, saith he, in thy wickednesse, O thou man of power &c?* This is a sinnesfull boasting; and to glory in this manner, is to glory in that whereof a man might rather be ashamed. And ali such rejoycing as the Apostle saith *not good. Yea woe bee to them that laugh in this manner, for the time shall come; when they shall waile and weepe. I. cor. 5.6.* Yea they shall cry for sorrow of heart, and howle for vexation of minde. And they that now make but a ieast of their sinnes, shall one day bee so confounded with feare and horrible dread, as they shall cry to the mountaines and *Apoc. 6.16.* *rocks to fall upon them, and hide them from the wrathfull presence of him that sitteth on the throne. Luk. 6.25.* *Isa. 65.14.*

Vse. 3.

Last of all, this doctrine terueth to reprooue those that would seeme to be sorrowfull and for their sinnes, yet continue in them: there is no change or alteration appeareth in them, but still they are the same men they were. Or if peraduenture they abstaine from some sinnes, which they are not much inclined to, and whereunto they haue no great temptations, yet they will not forsake all their sins. And herein they doe as children doe, when they eat sweete

meates they are loath to swallowe all downe at once, least they should loose the relish of it; and therefore, they hold a little vnder the tongue, as *Job* saith. So they are loath to forgoe the pleasure of all their sinnes at once; and therefore that which hath beeene most sweete vnto them, they retaine still. As *Ananias* and *Saphira* kept backe part of the price; so they keepe backe part of their sinnes. And with *Naaman* the *Syrian*, they say *God be mercifull to vs in this thing*: they must needes haue a dispensation for one sinne or other. They deale with *God* in this case as *Saul* did when hee went against the *Amalekites*: hee destroyed a great part with the edge of the sword, but hee spared *Agag the King*, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good &c. but every thing that was vile and nought wroth that they destroyed. So it may be, they will destroy some of their sinnes that they set nought by, but those that are pleasant and delightsome, or fat and gainefull, them they retaine and cherish still: yea euен they that pretend to emptie their hearts of all their sinnes, yet doe not deale so sincerely as they shoulde. *Saul* would haue perswaded *Samuel* that hee had done Gods commaundement in destroying the *Amalekites*. Yea saith *Samuel*, hast thou so? What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen whicb I heare? So a man may heare the bleating of many oathes, and the lowing of many cursed speeches euен from them that would seeme to bee most reformed. But let vs not deceiue our selues. For vnlesse (as hath beeene said) there bee as well a renouncing of sinne, as a seeming to sorrow and grieue for sinne, wee never yet came where true repentance grew.

And thus wee haue heard the repentance of the Apostle *Peter*, and as in his fall wee haue seene the Image of a greuous sinner, so in this wee haue seene the picture of a true Conuerit. Many will fall with *Peter* and other of Gods children, but they will not rise with them by repentance. These men deceiue themselues: such examples as this will doe them no good. Thou seest that *Peter* was as ready to repente.

Repent of his sinnes, as he was to commit them. Let me say to thee as our Sauiour Chirst said to one in another case, *Goe and doe thou likewise*: then may the comfort of this example appertaine vnto thee. If thou canst weepe bitterly with Peter, and forsake thy sinnes as hee did, then God will haue mercy vpon thee as well as vpon him. Otherwise, that sentence of our Sauiour Christ remaineth true, *Except ye repent ye shall all perish.*

Now howsoeuer there be not any plaine story of Peters repentance, either in the Gospels, or in the Acts, besides this mention of his teares; yet it is most certaine, that hee did truely and vnfainedly repent. Our Sauiour assured him of it before his fall, when hee said: *I haue prayed for thee that thy faith faile not and when thou art converted strengthen thy brethren.* Luke. 22.32. Againe as here hee denied Christ thrice: [a] so after his resurrection hee confesseth him as oft. And hee that before became a reuolter, is now made a Pastor of the Church. And the women to whoome the resurrection of Christ was first made knowne, are commaunded by the Angell to goe and tell Peter by name, that as he was most afflicted by reason of his sinne, so he might be most comforted. Besides, the holy Ghost hath vsed him as a penman in writing the sacred Scriptures, which he would never haue done, if hee had continued im-

penitent. And therefore let our repentance be vnfained as his was, and we shall obtaine the pardon of our sinnes as hee did.

Amen.

Luke 10.37.
Ipsi Petro statim
dimisit, quia a-
marissimè fleuit.
Et tu si amarissi-
mè fleas, Christus
ad te respiciet.
culpa discedet.

Ambros. Ser. 46.
Luke 13.3.

a Dux domi-
num tertio nega-
uerat, tertio con-
fiteatur: & quo-
ties culpam de-
linquendo con-
traxerat, toties
gratiam diligen-
do conquirit:
Qui ante lacry-
mas prænarica-
tor extitit; post
lacrymas pastor
assumptus est, &
alios regendos
acepit, qui prius
se non rexerit.

Ambros. ibid.
Marke 16.7.





THE
REPENTANCE
OF IUDAS.

MAT. 27. 3. 4. 5.

3 Then Iudas which betrayed him, when hee saw that hee was condemned, repented himselfe, and brought againe the thirtie peices of siluer to the cheife Priests and Elders.

4 Saying, I haue sinned in betraying the innocent bloud. But they sayd, what is that to vs? see thou to it.

5 And when he had cast downe the siluer peices in the Temple, he departed, and went, and hanged himselfe.

We haue handled before the repentance of the Apostle Peter, in whose conuersion we haue seene a notable token of Gods mercy towardes repentant sinners. We are now to intreat of the repentance of the traytour Iudas: in whose wretched end wee haue a fearefull ex-

ample of Gods wrathfull iudgement against wicked hypocrites.

In the former chapter, the *Euangelist* hath declared the obstinate and wilfull malice of this damnable traytour; namely how first of all hee conspired with the *high Priests*, and compacted with them for a summe of money to deliuer his Master treacherously into their hands. And afterwardes when our Sauiour made it known to his disciples, that one of them should betray him, how impudently he carried himselfe not once blushing at the matter, but setting as good a face on it as any of the rest: and lightly passing by the good admonition that our Sauiour gaue him, not suffering it to preuaile with him to repentance, or to bring him to any detestation of his fact. And last of all, how he came as the Capteine and leader of that rabble of souldiers that were sent to apprehend him, and how with a false kisse, in token of frieldship, he betrayed him into their hands. And now in this chapter, hee setteth out his miserable end, well beseeming so vile and wicked a life. And he describeth it very diligently. First, because it serueth to illustrate and set out the innocency of our Sauiour Christ, and also, that it may bee an example to others, wherein it may appeare, what an end they are to looke for, that are not afraid for loue of money to betraye the knowne truth. And therefore, it shall not be vnpromisable throughly to discusse that which the *Euangelist* hath written concerning *Iudas*. In whose repentance there are many good things to bee seene, though it want the cheife and principall; namely, faith in Christ Iesus: which onely, if it had beeene added, we should scarce haue found so notable an example of repentance in all the Scriptures. For in outward appearance it excelleth the repentance of *Peter* by many degrees.

But for our better direction in the profitable handling of it let vs consider in it.

			1. By his name Iudas.
		1. The person described.	2. By the hainousnes of his sinne that betrayed him. viz. Iesus.
	1. The circum- stances of it, viz.	2. The time, when it was too late. viz. When he saw that he was condemned:	
			1. His contrition: He repented himselfe.
	1. His repetaces where.	2. His confes- sion, which is first in order,	1. Propounded. viz. he confessed his particular sinne. I have sinned in betraying innocent bloud.
Two ge- nerall parts.	2. The parts of it, which are three.	2. though set af- ter. And it is.	2. Amplified, by the answere of the high Priest. What is that to us? See thou to it.
		3. His satis- faction, wher.	1. He brought againe the money he had received.
			2. When they would not take it, he cast it downe in the Temple.
	2. His mis- rable end, where.	1. His preparation to it: He departed. viz. into some secret and solitarie place.	
		2. The manner of it. He hanged himselfe.	

Iudas.] This is the first thing to bee considered according to the order propounded, to wit, his name: Iudas which was one of the twelve.

Which affordeth vnto vs this first instruction, namely, that no outward thing can make a man a good Christian, without the inward sincerity of the heart. It is not a mans calling, though never so diuine and honourable; it is not his company, though never so godly; it is not his learning, though never so great; it is not his ciuill honesty, though he carry himselfe so as no man can iustly blame him; it is not any other priuiledge in the world, that can commend a man to God, vntlesse withall he be sincere and found hearted.

Doctrine. 1.
No outward
thing can mak
a man a good
Christian, with
out inward
sincerity.

Act.1.17.

Gal.1.1.

Luke 9.1.2.

6.

Mar.14.19.

Religionem simulabat in facie, quam non habebat in mente sanctitatem pretendebat in vestre, quam alienabat a corde: foris agnus in publico, intus lupus in occulto. Toris Discipulus Christi, intus Discipulus Dia-boli. De cuncta Domini. serm. 3. Ier 7.4.

9.10.11.

14.15.

Gen.4 7.4.5.

Mar.6.20. &c.

ted. *Judas* here had all these, and yet we see he is a damnable hypocrite. For his calling he was an Apostle, as St. Peter saith, *He was numbered with us, and obtained fellowship in this ministratton.* A calling more honourable then any other in the Church of God, because *the ordination was not of men, neither by man, but by Jesus Christ, and God the Father.* His company was such as for godlinesse could not be matched in al the world: for he was conuersant with Christ and his Disciples: his learning such as hee was a Preacher. For hee was sent with the rest, and went and preached as well as any of them. Last of all, his carriage was most ciuill, for howsoeuer he had a false heart aganist his master, yet he dissembled his treason so cunningly, as it could not be discerned: for when our Sauiour Christ had told his Disciples that one of them should betray him, they were all so farre from suspecting of *Judas*, that they rather misdeemeined themselues. *Master is it I*, saith one: *Master is it I*, saith another? but no man had so much as an euill thought of *Judas*. So true is that which *Bernard* saith of him: hee counterfaited religion in the face, which hee had not in his minde: hee pretended holinesse in his apparell, which was farre from his heart: without he was a Lambe in publike; but within he was a Wolfe in secret: outwardly he was the Disciple of Christ, inwardly he was the Disciple of the Deuill. The Scripture is full of examples to this purpose. The *Israelites* thought themselues farre in Gods fauour, because they had the outward seruice of God amongst them, they made their boast. *The temple of the Lord, the temple of the Lord*, &c. yet because in hypocrisy they nourished many grieuous sinnes, and made the house of God no better then *a denne of Theeves*; therefore the Lord threatneth to reiect them, and to cast them out of his sight, as hee had done their brethren before them. *Kain* was as forward in offering sacrifice as *Habel*, but because he did it not in sincerity, therefore the Lord had no regard, neither to him, nor his offering. *Herod* seemed to respect *John Baptist*, and to be so farre in loue with his preaching, as he entertained him

him (as some thinke) for his houſhold Chaplaine : yet be-
cause he would not forsake his incest, he is branded for an
hypocrite. The ſtupid Virgins were as forward to meete *Mat.25.1.2.*
the Bridegroome as the wife ; but because their lamps were
not furnished with oile, they were reiectet. That guest that *Mat.22.11.*
wanted the wedding garment, came as readily to the mar-
riage as any that were inuited, and ſhuttled himſelue among
them, as though there had beene nothing amisse in him.
But asſoone as the King came in, hee preſently diſcouered
his hypocriſie, and puniſhed him accordingly. The *Ioues* *Mat.13.9.*
boasted much of their priuiledge, that they had *Abraham* *Ioh.8.39.*
to their Father. But because they gloriéd only in the bare
name and naked title of *Abraham*, and would not doe the
workeſ of *Abraham*, therefore they were caſt off, and the
Gentiles received into fauour. *Ananias* and *Saphira* made *Act.5.1.2.*
as great a profeſſion of Christianity, as any in the Primitiue
Church, and were as ready to ſell their poſſeſſion for the re-
liefe of the poore, as any of the reſt : but because they did
it not from a ſingle heart, but diſſembléd and lied vnto the
holy Ghost, therefore the hand of God was vpon them in a
fearefull manner. *Simon Magus* ſeemed to beleeue the
Gospell, and to be as diſirous to be baptiſed as any other :
yet because *his heart was not right in the ſight of God*, the A-*Act.8.13.*
poſtle Peter told him, *he had neither part nor portion in that* *21.*
busines. All theſe exaſples, and many more that might
be produced, doe ſufficiently conſirme the truſt of the do-
ctrine propounded, that nothing in the world but a ſincere
and vpright heart can commend a man to God.

To make vſe it of then. It ſerueth firſt, for the iuſt re-
prooſe of all thoſe that flatter themſelues in reſpeſt of an
outward profeſſion. But alaſſe it is not that which will ſerue
the turne. This is no true note of a good Christian. But ra-
ther as our Sauiour ſaid in an other caſe, *yee ſhall knowe*
them by their fruites. The Deuill will ſuffer a man to heare
the word, to receiue the Sacraſents, and to perfrome any
outward ſeruice vnto God: If hee can but fill their heartes
with hypocriſie, hee diſireth no more. Hence is it that ſo

a Aliud habet
 animos, aliud
 resonat sermo.
 Optatus. lib. 1.
 Aliud corde oc-
 cultat, & aliud
 voce denuntiat.
 Cypr. lib. 1. epist. 2
 b Sub christia-
 na professione
 viiunt, & Christi
 precepta man-
 nifeste pec-
 cando contem-
 nunt. Foco iusti-
 tia iniquitas te-
 gitur. Fulg. Epist.
 3 ad Prob. 21.
 c Religionem
 quam præten-
 dunt in verbo,
 non ostendunt in
 facto. Bern. de
 cena dom. Ser. 3
 d Multi in
 Christiano voca-
 bu: gloriatur,
 & perditè viiunt
 passionem eis in
 Christi & annun-
 tiati profiendo,
 & maiestatis
 exhortant. Aug.
 de Civit. Dei.
 lib. 1.6. cap. 2.
 e Comptus in
 verbo, turpis in
 facto. Bern. de
 conse. ad. ca. 32.
 f Iatrorum tur-
 pis speciosus peccate
 decora. Ovid
 Foris carid: iatus sordid: verba sanctorum habent, vitam sanctorum non habent. Bern.
 de ordine vita. Gal. 3.27. Psal. 115.5.6.7. Job. 2.25. Mat. 23.25.27.

many walke disguised, counterfeiting to bee that they are not, louing the vizard, rather then the true face of a Christian. They doe ill and professie well. By outward ostenta-
 tion they seeme to bee good, but by deede and action they are too bad. [a] They harbour one thing in their heart, and vtter another in their speeches. [b] They liue vnder a Christian profession, and yet by open sinning they contemne the precepts of Christ. They couer their iniquitie with the counterfeit coulour of righteousness. [c] They pretend Religion in word, but doe not shew it in deede. [d] Many glory in the name of a Christian and yet liue licentiously, for they shew forth the passion of Christ by their profession, but dishonour it by their action. [e] Their wordes are glorious, their deedes are infamous. [f] They haue a faire outside and a foule inside, they haue the wordes of Saints, but they haue not the liues of Saints. Hypocrites are the Apes of Gods children. There is no vertue which the child of God hath in truth and sinceritie, but the seruant of the Deuill will make shew of it, and counterfeit it in hypocrisy. In their countenance they will appeare very modest, in their speech graue, in all their behaviour sober and temperate. They will counterfeit meeknesse, humilitie, chafftie, and many excellent vertues: But if a man could looke into their heartes, hee shoulde see they haue not put on Christ Iesus, as the Apostle saith but the Deuill rather. Taey may fitly be resembled to Banckerupts, who wanting substantiall wares to furnish out their shoppes withall, doe fil vp the vacant places with goodly painted (but empty) boxes. So these hauing no substance of religion to commend themselves to the Church of God, doe yet make a flourissh with shadowes of holinesse. They are like the Idols that David speaketh of: They haue mouthes and speake not; they haue eyes and see not. They haue eares and heare not; they haue handes and touch not, they haue feete and walke not. &c. Our Sauiour Christ, that best knoweth what is in man, comparreth them to platters that are cleane on the outside, but

but within are full of bribery and excesse; and to painted sepulchers, which appeare beant full outward but within are full of dead mens boxes and all filthinesse. They are like apples of *Sodome*, which seeine very faire to the eye; but if a man crush them in his hand, there is nothing but cinders and ashes, wofull monuments of the fearefull ouerthrow of that place. They are like the *Ostridges*, which haue very goodly winges, as though they could flic aloft: but such is the grossenesse, and heauiness of their bodies, that they cannot raise themselues from the earth. In a word, they are like many trees, which, whiles they grow, seeine to be very straight and sound timber: but when they are cut downe, they proue hollowe hearted and good for nothing. (a) So that it is hard to say, who is the more wicked: whether hee that openly profesteth impietie, or hee that falsly counterfeitech holinessse. (b) It is in vaine for a man to take vpon him the name of a Christian, that doth not imitate Christ. For what will it profit a man to bee called that which hee is not, and to vsuise a name which is none of his owne? Such may flourish for a time, and deceiue the eyes of men with a vaine shew of pietie: but God cannot bee mocked, as the Apostle saith; And therefore, our Sauiour tolde the hypocriticall *Pharises*, *yee are they that instifie your selues before men, but God knoweth your hearts.* You make such a shew of holinessse, as that the people docteth vpon you, and admireth you for the onely men, but God that knoweth your heartes, seeth you to bee damnable hypocrites. Yea and many times, euen in this life, the hypocrisie of many is disceuered to their shame. [c] It is a true laying, that thinges that are counterfeit, cannot long continue. False coine is soone discouered: and the face, though never so curiously and artificially painted, will soone bewray it selfe. [d] No man can long beare a fained person: for fained things doe soone returne to their owne nature. When men loue to bee hypocrites, dissembling holinessse and pretending outward sanctimony, God in iustice will in time vnmiske and vncase them: and then the sinne which they

a *Quis magis impius? an profestentes impietatem, aut mententes sanctitatem?* Bern. *Apol. ad Guli. Abb.*

b *Nomen Christiani ille finis rurortitur, qui Christum minimè imitatur.*

Quid enim tibi predest vocari quod non es? & nomen tibi usurpare alienum?

Aug. de vita Christi ad sorem viduam.

Gal 6.7.

Luke 16.15.

c *Simulata ilicè patet, eum, & vero perosè licet impressus fucus leui suctore diluitur.*

Petrarch. de vita solit. Omne sincerum permanet, quæ simulata sunt, diuturna esse non possunt.

Bern. de ord. vite

d *Nemo potest personam diu ferre fictam, si etiam in naturam suam recidunt.* Seneca de Clem. lib. 1. cap. 2

* Nihil simulatio
proficit; paucis
imponit leuiter
extrinsecus in-
ducta facies.

Quic decipiunt,
nihil habent soli-
di. Tenui est
mendaciam; per-
lucet, si diligen-
ter inspiceris.

Sen. l. 11. Ep. 80.
a οὐχ διθέ-
σθομει, ἀλλ' οἴος
λιστ. non qua-
lis putari voluit,
sed qualis erat.
Diogen. Laert. in
eius vita.

Ios. 7. 19. 20.
b Hac est verè
dementia, non
cogitare nec sci-
re, quod menda-
cia non diu ful-
lant: nobis
tamdiu esse
quamdiu illuces-
cat dies: clarifi-
cato autem die
et sole oborto,
luci tenebras, &
caliginem cede-
re. Cypr. lib. 1.

Epist. 3.

1. Cor. 4. 5.

Vſc. 2.

haue laboured to hide,* shal appeare in open veiw; and the vertue, which they haue made shew of, shall be seene neuer to haue beene in them in truth. As it is said of *Heraclides*, who by a cunning deuise would haue beene accounted a God, that at last all was reuealed, and hee [a] was seene, not as hee desired, but as hee was indeede: so many times it befalleth hypocrites. As wee see in the examples of *Kain*, *Ananias and Saphira*, the man that wanted the wedding garment, *Simon Magus*, *Elimas the sorcerer* and diuerse other notorious hypocrites, who were all found out and discouered by the hand of God. Yea wee may obserue euен in our owne experience, that some who outwardly liued an honest and a ciuill life: yet lying hypocritically in soime secret sinne, haue beene constrained before their death, with *Achan* to gine glory to God, and to disclose the same to their one shame. But if it doe fall out, that they escape this iudgement in this life, and doe closely carry their hypocrisie to their graues: yet at the day of iudgement, when the thrones shall bee set and the bookees opened. *Dan. 7. 9. 10.* the vizard shall bee pulled from them, and their hypocrisie laid open in the sight of men and Angels. It may bee with an hypocrite in this life, as it is in a great snowe. [b.] When the snowe couereth the face of the earth, all appeareth white and cleane: bnt when once the Sunne riseth to melt and thawe away the snowe, many filthi quagmires and other loathsome places are discouered: So it may fall out, that a man may haue the reputation of a good Christian all his life: but at the day of iudgement, when the Sunne of rightconsnesse shall arise. *Mal. 4. 2.* then shall things bee lightned that haue beene hid in darknesse, and the counsels of mens heartes shall bee made manifest. And then as every man that is found sincere shall haue praise of God; so all dissemblers shall haue their faces couered with shame and disgrace.

Secondly, this doctrine serueth to admonish vs, to labour for sinceritie, that we may not onely approue our selues unto men, but with *Zacharias and Elizabeth* we may be truly righteous.

righteous before God Luk. 1.6. [a] Let vs labour to bee Christians indeede, else it is to small purpose to bee called Christians. [b] If we would bee Christis Disciples, let vs keepe the Religion in our hearts, which wee pretendin our apparrell, and let vs retaine that holinesse in our mindes, which our outward habite cloaketh and couereth. [c] Let vs bee the Disciples of Christ, not in faishood, but in truth: not in the garments, but in the heart. [d] Wee must not stand so much on the largenesse of our leaues, nor on the spreading of our branches, nor on the greennesse of our boughes, considering, that every branch though never so flourishing, *if it beare not fruit, it must bee cast into the fire to be burnt*: as our Sauiour saith Ioh. 15.6. And herein wee may all goe to the schoole to a couetous worldly man. There is no man but he had rather be rich, then bee accounted rich, hee had rather bee wealthy, then seeme to bee wealthy. So should wee rather desire to bee godly and religious indeede, then to seeme to be so. It is true, that outward holinesse and the fruities thereof are necessary to commend vs vnto men: but our chieffest care and indeauour should be, that the hid man of the heart (whither onely the eye of God can peirce) may be adorned and beautified. It is said of *Salomon*s spouse, which was a type of the Church that howsoeuer her cloathing, which did set her out to the world, *was of brodered gold*: yet her chieffest beauty and greatest glory was *within*. So should it bee with vs, wee should labour for a good inside, whatsoeuer the outside is. That which the Apostle saith of *Circumcision* is true also of Religion. *That is not religion which is outward in the flesh, but that is true Religion before God* (as Saint Iames calleth it) *which is within the heart: whose praise is not of men but of God.* All actions without this, though never so feruēt, are but froth like the hot enterprises of *Iehu*, who made great boast of the zeale which hee had for the glory of God. *Come with me*, saith he to *Ionadab*, *and see the zeale that I haue for the Lord:* but for all this, *his heart was not upright in the sight of God.* But the Apostle *Paul* was otherwise affected, *who endenau-*

a *Estate Christiani: valde per-
rum est vocari
Christianus. Aug.
de 10 chordis.*

b *Religionem
quam tenemus
in ueste, serue-
mus in mente;
& sanelitatem
quam habitus*

*exterior palliat,
intus animus te-
neat. Bern. de
cæ. dom. Ser. 3.*

c *Estate disci-
puli Christi, non
in falsitate, sed in
veritate; non in
veste, sed in cor-
de. Bern. ibid.
Serm. 1.*

d *Non confida-
mus in latitu-
dine foliorum, in
expansione ra-
morum, in viri-
ditate frondium.*
ibid. Serm. 10.

1. Pet. 3.4.
Psal. 45.13.

Rom. 2.28.29.

2. King. 10.16.31

Acts 24.16.

red himselfe to haue alway a cleare conscience toward God and toward men. First and principally, hee studieth to approue himselfe to God, and then afterwards to men also. And this is that which God especially respecteth, as he said to *Samuel*. *God seeth not as man seeth for man looketh on the outward appearance, but the Lord beholdeith the heart.* And when *David*, lying on his death-bed, exhorted *Salomon* his sonne to serue God with a perfitt heart, he vseth this as a reason to perswade him. *For the Lord, saith he, searcheth all hearts, and understandeth all the imaginations of thoughts.* To conclude, this is a mans greatest comfort, both in this life, as the Apostle *Paul* saith, *This is our reioycing, even the testimonie of our conscience, that in simplicity and godly purenesse we haue had our conuersation in the world, &c.* And also at the houre of death. And therefore, when *Hezekiah* that good King had receiued the sentence of death, and for any thing that he knew, was to leaue the world, in a comfortable assurance of his owne conscience, he betaketh himselfe to God. *I beseech thee Lord, saith hee, remember how I haue walked before thee in truth, and with a perfitt heart, &c.*

Isa 38.3.

Thirdly, it scrueith to admonishe vs further, to take heede that we be not deceiued. As all is not gold that glistereth: so all are not good Christians that seeme to be. It is a true saying. *Neuer age was more fruitfull of religions, and yet neuer less religion in any age.* And therefore it standeth vs vpon to take good heede, least whiles we approue that which is counterfeit for current, we be seduced and drawne either into errour in religion, or into corruption in manners. And therefore we must pray with *David* in the like case. *Incline not mine heart unto evill, that I should commit wicked workes with men that worke iniquite.* And because hypocrites are so common, we must desire the Lord to discouer vnto vs who are indeede true members of the Church, that we may ioyne our selues to them: and who are dissemblers, that we may auoide them, as *David* doth. *Lord who shall dwell in thy Tabernacle? &c.*

Psal. 41.4.

Psal. 15.1.

which

Which betraied him.] This is the sinne of Judas; wherein we may consider falt the occasion, and seconly the quality of it. The occasion of his sinne was couetousnesse, as may appeare in the former chapter, where hee went to the high Priests, and asked them, *What they woulde give him to deliver Christ unto them.* Mat 26.15.

From hence then wee may learne, that a couetous man may be easily drawne to commit any sinne, bee it never so hainous. There is nothing too hot nor too heauy for him. And therefore the Apostle saith, and not without cause, that *couetousnesse is the roote of all euill.* Yea the Heathen man called it, *The head of all vices.* It is as *Bernard* saith, A subtile euill, a secret poyson, an hidden plague, a deuiser of craft, the mother of hypocrisie, the breeder of enuie, the fountaine of vices, the nurse of sinne, the rust of vertue, the moth of holynesse, &c. In a word, there is not any one of all the ten Commandements, but a couetous man will easilly yeld to breake it. First, the Scripture hath put it out of question, that euery couetous man maketh his riches his Gods. And the reason is evident: for a couetous person loueth his riches more then God, he had rather forsake all religion, then part with any of his commodities. And wee have experience of many, that only in hope of gaine renounce the religion, which they seemed to professe, and become Papists. Againe, hee feareth the losse of his riches farre more then the losse of Gods fauour: he is lesse affraide to breake any of Gods Commandements, though it bee to the prouoking of his wrath, then hee is to diminish or impaire his outward estate. And he trusteth more in his wealth then he doth in God. As we see in that rich man in the Gospel, who secured his soule, because *he had much goods laid up for many yeares.* And therefore the Apostle willeth *Timothie to charge rich men, that they trust not in uncertaine riches.* If there were not a disposition in them hercunto, this charge were needlesse. It is the corruption of our nature, that is the occasion of all Gods precepts.

Moreover, a couetous man for gaine will not sticke to

Doctrine. 2.

A couetous man will commit any sinne, though never so hainous.

1. Tim. 6.10.

Metropo^{lis} omnium vitiorum.

Subtile malum, secretum virus, pestis occulta,

doli artifex, mater hypocrisis, liuoris parvus, vitiorum origo, criminum fomes,

virtutum erugo, tinea sanctitatis,

&c. Bern. n^o ps. 91. serm. 5.

Ephes. 5.5.

col. 3.5.

Luke 12.19.

1. Tim. 6.17.

Mat. 4.8.9.

worship Images. Let a man come to him, as the Deuill did to Christ, with abundance of wealth, and say, *all this will I gue thee, &c.* hee will quickly fall downe and worship the most abhominable Idoll in the world. Againe, false swearing and perjurie which is a breach of the third commandement, is many times a branch that springeth from this cursed roote : when as men set not only their tongues, but their honesty also to sale for aduantage. And for the Saboth there is no greater cause of the prophanation thereof, then couetousnesse. For men haue their Farmes to see, or Oxen to attend, or merchandise to follow, or one businesse or other, that they cannot come to the exercises of religion. Or if they doe come for fashion sake, or for feare of law, and sit before the Minister, yet as the Prophet saith, *their heart goeth after couetousnesse.* Or if they doe attend for the time : yet presently they depart away to their worldly businesse, and so the *cares of this world choake the word,* and make it altogether vnproufitable. And as couetousnesse treadeth vnder foote all the duties of the first table : so also it neglegeth all the duties of the second. It will cause a man to rebell against all his superiours that God hath set ouer him. No bond, either of nature or dutie can preuaile, where couetousnesse beareth sway. How many inferiours haue beeene corrupted with money, to betray those whome they should haue loued ? As *Iudas* here was hired to betray his Master. And *Dalilah* was allured by bribes and rewards, to betray *Sanson* her beloued into his enemies hands. But wee neede not goe farre for examples in this case. There was neuer nation vnder heauen had greater experiance hereof, then this of ours in the daies of our late Soueraigne *Elizabeth* of blessed memorie. Euerie yeare there rose vp some vnnaturall wretches, who not regarding the oile of the Lord, wherewith shie was annointed, sought by all meanes possible to cast her sacred Crowne to the ground, and to lay her Honour in the dust : and to betray their natvie Country which should haue beeene most deare vnto them, into the hands of forraigne enemies. It is the cause of much murder and bloud

Luk. 14. 18.19.
20.

Ezech. 33. 31.

Luke 8.14.

Iud. 16.5. &c.

Morton.
Saunders.
Parrie.
Lopes, &c.

shed,

shed, as *Salomon* saith. Such are the waies of euery one that is *Prou. 1.19.* greedy of gaine; hee would take away the life of the owners thereof. Whosoever standeth in his way betwixt him and his lands, he saith, as the husbandmen did in the Gospell, *Come let vs kill him, that the inheritance may be ours.* And *Mat. 21.38.* thus did couetous *Ahab* cause innocent *Naboth* to bee put *1.King. 21.2.* to death, that hee might possesse his vineyard. It lay very comodiously for him, and was a continuall eie-sore to him, and therefore he must haue it, though it cost the poore man his life. Yea many times it maketh men so vnnaturall, *Filius ante diem patris inquirit in annos. Oxid. Metam. lib. 1.* that they doe not spare the life of their owne parents. At least, if they proceede not so farre, yet they are as sickle of the Father as may bee, and wish him faire laid in his graue, that they may enjoy his living. It causeth cruelty and oppression as the Prophet saith. *They covet fields and take them by violence, and houses, and take them away.* By hard and vncionable dealing they grinde the faces of the *Isa. 3.15.* poore: yea, they plucke off their skinnes from them, and their *Micah. 3.2.* flesh from their bones: yea, they breake their bones, and chop *3* them in peeces as for the pot, and as flesh for the Caldron: and they leaue not the bones till the marrow. It causeth whor- *Zeph. 3.3.* dome and adulterie; As wee see by commone experience, that many both men and woenen, by gifts are drawne to embrace strange flesh, and to forget the couenant of their God, as *Salomon* speakeith, *Prou. 2.17.* It is the cause of theft and wrongfull dealing. It was couetousnesse that made *Achan* steale the things consecrated to God, as himselfe confesseth. *I saw, saith he, among the spoile a goodly Babylonish garment, and 200. shekels of siluer, and a wedge of gold of fifty shekels waight, and I coveted them, and tooke them.* And it was couetousnesse that made *Iudas* a theefe, *Jush. 7.21.* when as carrying the bagge, he fassly purloyned that to his owne priuate vse, which was giuen by others to the commone benefite of Christ and all his Disciples. Yea which is the worst theft of all: it maketh a man a theefe to himselfe, whiles he defraudeth his owne belly, to increase his wealth. Now he that is a theefe to himselfe, whom will hee spare?

a Opum ut sua-
rum habet curā; verum y's, ut ex-
alienis, n.bil ca-
pit emolumenti.
Diog. Laert. in
vita Bionis.

as Sirach saith, cap. 14.5. [a] He carketh and careth for his riches, as if they were his owne: but he reapeth no benefit by them; as if they were another mans. And herein couetousnesse sheweth her selfe a most cruell Tyrant. Shee leadeth a wretch vp and downe through fields, and woods, by sea, and by land, and all to heape vp a deale of wealth, and when he hath done, shee only giueth him leaue to looke on it, but not to vse it. Shee maketh him toile and take great paines to fill his barnes and his garners, his coffers and his chests, and then shee hideth the keyes, and denyeth him the vse of all. So that he is like the Asse that carryeth a heauie lode of gold and siluer all day, and at night eateth hay him selfe. [b] In a word, hee hath riches in great abundance, but withall he hath a beggarly minde, and howsoeuer hee be rich to his heire, yet he is poore to himselfe. It causeth lying: As the Souldiers that kept Christ his Sepulcher, were hired with large money to report, when Christ was risen

b Divitias lacu-
pletis habes, ani-
mum sed egeni.
O successor di-
uus, egeni tibi.
Sphinx enigmat.

Mat. 28. 12. 13.

2. Sam. 16. 3. 4.

c Ego vero lib-
benter mentiar
tua causa; & si
quando me vis
peccare, paratu
fore scito. Cic. pro
Qu. Rose. Come-
do.

d Ipsa quaq; Ec-
clesiastice digni-
tatis officia in
turpe quæstum
transiere. nec in
his animarum
salus, sed lucrum
quaeritur diuiti-
arum. In ps 91.
serm 5.

Ezech. 34.3.

from the dead, that his disciples came by night while they slept & stole him away. It causeth slandering: As Ziba in a greedy desire of Mephiboseth his living, falsly slandered him to the King, of no lesse crime then high treason. Finally, it causeth many men to beare false witnes in matters of controversie. As there is a wicked generation, that [c] hauntheth Westminister Hall, stiled by the name of *Knights of the Post*, who for a small matter may be hired, to giue testimonie any way, of that which they never knew. Thus we see what a spawne of sinne is engendred of this one vice of couetousnesse. Besides, euery calling both in Church and commonwealth is corrupted with it. For Ministers, I feare me, we may ouer justly renue the complaint of Bernard, [d] that the duties of the Ecclesiasticall dignity are turned into filthy lucre, and they seek not the salvation of soules, but the gaine of riches. We haue too many that care more to eat the fat, and cloth themselves with the wool, then to feede the flocke committed vnto them. In so much as there is a very reprochfull prouerbe spoken of our calling (and I would none of vs had giuen occasion of it.) That if couetousnesse were lost, it would

would be found in blacke coates. And are not many of our Magistrates like the sonnes of *Samuel*, that turned aside after *lucre*, and tooke rewards, and peruerterd judgement? Doe not many of them loue gifts and follow after rewards, that they cannot iudge the fatherlesse? &c. Doe they not many times iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him? And doe they not oppresse the poore in the gate? Let a man that is neuer so wicked take a gift out of his bosome, and may hee not with many Officers of iustice wrest the waies of iudgement? as *Salomon* saith. [b] Nay may not that auncient prouerbe bee renued againe, That a Money-man can hardly bee cast in his cause, though it bee neuer so badde? And is it not true of many, that the Prophet spake of some such in his time, that as a *Cage* is full of *Birdes*, so are their houses full of *Bribes*, and of the wages of unrighteousnesse, whereby they are become great and waxen rich, ioyning house to house, and land to land? But let them take heede, that their fields proue not like that which was bought with *Iudas* his money, *Aceldama*, euен a field of *blond*. And as couetousnesse preuaileth with Magistrates, so also with all sorts of people. It maketh Landlords rack their rents so unmercifully, that the poore Tenant cannot liue in any comfortable sort. It maketh Lawyers defend many bad causes, and set faire colours on false matters, to delude the right. It maketh tradesmen to vse false ballances, and deceitfull waights, which are abomination to the Lord, or if they haue true waights, yet to falsifie them by deceit. Yea to make the *Ephah* (that is, the measure) small, and the *shekel* (that is, the price) great: and to sell euен the refuse of their wares. So true is that saying of *Ecclesiasticus*. There is nothing worse then a covetous man: there is not a more wicked thing then to lond money, for euен such an one would sell his soule.

And therefore to make vse of this doctrine, let vs be admonished to bee out of loue with this corrupt tree, which bringeth forth such euill and cursed fruit. Let vs follow the counsell of our Sauiour Christ. Take heede, and beware of

1.Sam.8.3.

Isa.1.23.

C.5.23.

Amos.5.12.

Prov.17.23.

b Pecuniolum
hominem, quam-
uis sit nocens, ne-
minem posse da-
nari. Cic. in Ver-
rem. Proem.
primæ eti.

Ierem.5.27.

2.Pet.2.15.

Isa.5.8.

Act.1.19.

Micah.6.11.

Prov.11.1.

Amos.8.5.6.

Eccles.10.9.

Vse.

Math.7.17.

Luke 12.15.

coll. 3.5.

Psal. 119.36.

Mat. 16.16.

Mat. 26.21, 25.
John 13.26, 27.
& 6.70.

Gene. 4.8.

Marke 6.27.

Act 5.1.2.3.

covetousnesse. And as much as lyeth in vs, let all our *conuersion* bee free from it. But because it is an hereditary euill, bred in the bone, and therefore will hardly out of the flesh: We must vse all holy meanes to mortifie and subdue it that it may not haue Dominion ouer vs: Especially, wee must continually vse the prayer of *David*, *Incline my heart unto thy testimonies, and not to covetousnesse.*

Betrayed him.] The qualitie of *Judas* his sinne is treason, euen high treason against the King of glory Christ Iesus. A sinne most hainous, if wee consider the circumstances of it. Hee knew that Christ was *the Sonne of the living God*, as *Peter* had confessed him. Hee had heard many sweete and gracious Sermons of our Sauiour, wherein many terrible iudgements were denounced against sinne, and many comfortable promises made to them that repented. He kept company with Christ, and saw his kindnesse towards all his Disciples? He was imployed in as honourable a calling as any of the rest, as we haue heard before. In a word Christ had diuerse times admonished him, and vsed meanes to bring him to repentance, and yet all this could not keepe him from betraying his Master, whom he should haue loued; and his God, in whom hee should haue beleued.

Doct. 3.
No sinne so
hainous, but
an hypocrite
may fal into it.

VVhereby wee are taught, that there is no sinne so hainous, nor so grieuous, but an hypocrite may fall into it. If a man in hypocrisie make much of one sinne, though neuer so small, he is easily drawne to any sinne, if occasion be offered. If the heart be not sound, the Deuill will preuaile with a man in whatsoeuer hee list. *Kam* being an hypocrite, how easily was he brought to a most unnatural sinne, euen to embrue his handes in his brothers bloud. *Herod* counterfeiting onely a loue to the word, was soone brought to put innocent *John Baptist* to death. *Ananias and Sapphira* pretending holinesse which they neuer had, did most impudently lye against the holy Ghost. So *Judas* in this place. Nothing at all could doe good on him. They that of purpose came to apprehend Christ, returned conuerted

by

by his doctrine, affirming to the high Priests, that man
neuer spake like him. But this hypocrite nothing could
mooue. John 7.45.46.

It is reported of *Darius*, that when some of no meane
place about him had conspired to kill him, as hee was an
hunting; hee was not a whit afraid, but commaunded them
to bend their weapons against him, and looking sternenly
vpon them, he asked them, why they did not execute that
they came for. But they, when they saw his vndaunted
courage, did not onely leaue off their enterprise, but also
were so stricken with feare that they cast away their speares,
and alighting faom their horses, with all humilitie yeeded
themselues vnto his mercy. Our Sauiour Christ did more
to *Iudas* and yet coul not reclaime him. For after hee

John 13.27.

had vndertaken to betraye him, hee putteth him in minde
of the greuousnesse of the fact, and biddeth him, to doe
quickly what hee meant to doe. And when hee came to
put his treason in execution, hee spake to him in the mil-
dest manner that could bee. *Friend* (saith he) *wherefore art*
thou come? And againe, when hee came neere to him, to
kisse him. *Iudas*, saith he, *betrayest thou the Son of man with a*
kisse? words which might haue broken an heart of Adamant,
and yet they could not mooue him. Now the reason why
hypocrites doe make no bones of any sinne, is, first, because
howsoeuer they dissemble holynes, yet they haue made ship-
wrecke of a good conscience, as the Apostle saith, and there-
fore, rush headlong vpon every occasion into any wicked-
nesse. Againe, they are in subiection to Sathan, who hath
them in his snare, as a dogge in a chaine, and therefore,
hee leadeth them whether hee list. Hee can no sooner bid
them goe, but they are ready to runne. And hence is it that
the Prophet ioyneth an hypocrite and a wicked man to-
gether. *Every one* saith he, *is an hypocrite and wicked*, because
he that is an hypocrite will easily yeed to any wickednesse.
And indeed, it is iust with God that hypocrites should be gi-
uen ouer in this maner to notorious liars, whereby they may
come to open shame: that so they may either bee brought

Mat.26.50.

Luke 23.48.

1.Tim.1.19.

2.Tim.2.25.

2.Pet.2.19.

Isa.9.17.

to repentance, or else receive a more iust condemnation.

Use.

Let this therefore be a warning for vs, to make vs take heede of hypocrisie. There is farre more hope of a notorious wicked man that never made profession of Religion, then of a dissembling hypocrite, that *hath a shew of godlinesse, but denieth the power of it.* That theefe that was crucified with our Sauiour Christ, had led a most dissolute life all his dayes, and yet hee was at the last conuerted. Whereas this hypocrite *Iudas* liuing long disguised in the habite of holinesse, could never bee reclaymed, but perished miserably in his sinne. And therefore, let vs bee carefull, as wee professie our selues to bee Christians, so not to haibour the least guile in our spirits: but in all simplicitie and godly purenesse to haue our conuersation in the world, and to keepe alwayes a cleare conscience towardes God and towardes men. And this will minister more sound comfort to vs, both in life and death, then all the world is able to affoord.

Betrayed him.] As the fact it selfe was haineous, for the seruant to betray his Lord, and the Disciple his Master, so the manner of the treason, doth make much to the aggravating of it. For hee did it dissemblingly, vnder colour and pretence of loue and duty. First hee saluted him kindly, *God save thee Master,* and then, as though he had ment him no hurt, he came to him, and *kissed him.*

Doctrin. 4.

A shame to pretend friend ship, and intend hatred.

Psal. 12. 2.

a Simulatores mali, adiungen- tes se ficta charitate, captantes omnes motus, omnia verba sanctorum, in omnibus la- quees inquieren- tes. Aug. in *Psal.*

From whence ariseth this doctrine, that it is a shamefull thing for a man outwardly in words and gestures to pretend freindship, and inwardly in heart to conceiue hatred, and intend mischeife, to bewray one thing with the mouth, and to conceale an other in the heart. *David complaineth of his times, that men did flatter with their lips, and speake with a double heart, or with an heart and an heart: making shew of that which they never purposed.* And againe hee saith, *they speake freindly to their neighbours when malice is in their heartes.* *Psal. 28. 3. [2]* And thus dealt *Davids* enemies with him, that came when he was sicke vnder pretence of kindnesse to visite him, but their heartes leaped iniquitie within them, and whatsoeuer infirmitie they saw in him, when they came

came forth, they told it and h[ad] sedit abroad. Psal 41.6. Such were the false brethren which the Apostle speake[n] of, that came in priuily, onely to spie out their libertie. Thus was it in the time of the Prophet Jeremich. Every one, saith he, will deceiue his freind, and w[ill] not speake the truth. Yea, one will speake peaceable to his neighbour with his mouth, but in his heart he layeth waite for him. They couer the venome of their heartes with the honny of their tonges. As David saith. [2] The wordes of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oile, yet they were swordes Psal.55.21. The Scripture is full

a Melin ore,
verba latus; fel
in corde, fraus
in factis.

of examples in this case. The Deuile, when he came to tempt our first parents to sinne, hee gaue them sweete wordes, and pretended a great care of their good estate, when his purpose was to bring them to confusion. And Cain with faire speeches enticed his brother Habel into the fieldes and then rose up and slew him. Saul pretended great loue to Da-

Gene.3.4.5. &
4.8.
1.Sam.18.17.

uid, in offering him his daughter in marriage; but his intent was to make him perish by the hand of the Philistins. Ioab

2.Sam.3.27.

Spake peaceably to Abner with his tongue, but with his hand hee wounded him to death. So likewise, hee saluted Amasa as kindly as might hee, and tooke him by the beard to kisse him: but secretly hee smote him with his sword in the

5. 20.9.10.

fifth rib, and shed out his bowels to the ground. Absalom earnestly invited his brother Ammon to his sheep-shearing feast, as though hee had loued him intirely: but most treacherously he caused his seruants to kill him, as he sate at table.

6. 13.26.27.28

The Herodians came glauering and flattering to our Sauior Christ, as if they had had a reuerent opinion of him, Master say they, we know that thou art true and teacheſt the

Mat.22.15.16.

way of God truely, &c. But for all this, they came as spies, if it had bee[n]e possible, to entangle him in his talke. And thus did Iudas as we haue heard, betray his Master with a kiffe,

Luke 20.20.

that his treason and falsehood might be the leſſe suspected. Whereupon one saith, he came neare him as a seruant, but he was a theefe; hee saluted him as a Disciple, but hee was a traytour; and last of all hee kiffed him as a friend, but hee

Stella in Luc. .

cap.22.

was.

a *Amoris pignore vulnera infixit
charitatis officio sanguinem fudit
pacisq; instrumēto mortem irrogavit.* *Feras in Math. 26.*

b *Frons omnium familiaris; multorum animus i-
ratus; iracundie occulte; insidie aperte.* *Cic. pro L. Flacco.*

c *Tuta frequēs-
que via est per
amicī facēre no-
men: Tuta fre-
quensq; licet sit
via, crīmē habet.*

d *Altera manu
fert līpidem, al-
tera ḥlentat pa-
nem.* *Plaut. Aulular.*

e *Nulle sunt oc-
cultiores insidie,
quam cœque lat-
tent in simulatio-
ne offici, aut in
aliquo necessitu-
dinis nomine.*
*Nam cœm, qui
palam est adver-
sarius, facile ca-
uendo vitare
posis: hoc verò
occūtum, inue-
stīcum, ac done-
scūcum malum,*
nō modo nō exīlit; verū mītam opprimit, aut equām perspicere, atque explorare potueris.
Cic. in Verr. lib. 1. f — Non bōbes ab hostiū tūtus. Non fecer a genere.
Ovid. Metam. lib. 1.

a traitour; and last of all he kissed him as a friend, but hee was a deadly enemie. (a) By the pledge of loue hee gaue him a wound, by the duty of charitie he shed his bloud, and by the instrument of peace he procured his death. Neither doe we want experience hereof in our daies, as the Apostle prophecied of the last times. 2. *Tim. 3.4.* For doe wee not daily see (b) that many haue friendly and familiar countenances, that haue angrie and wrathfull minds? and is there not often hidden displeasure, where there is open flattery? This is a very odious and an abhominable thing. (c) *Salomon compareth him, that vnder pretence offriendship is an enemie, vnto a posthārd ouerlaid with siluer drossē.* *Pron. 26. 23.* And *David* saith, that *his enemies came about him like Bees.* *Psal. 118. 12.* and very fitly, as one obserueth; because the Bee hath sweet honny in her mouth, and a venomous sting in her taile. Yea, and such kinde of persons are most dangerous, taking away the vse of humane societie. For how can a man liue and conuerse safelie with that man, that bloweth both hot and cold, as the *Satyre* said, (d) that carieth fire in the one hand, and water in the other? Though a man be never so wary and circumspect: yet he can hardly in this case auoide danger. (e) For there is none more secret and hidden treachery, then that which is cloaked with pretence of friendship. An open aduersarie may easily bee shunned, but this close mischiefe will oppresse a man before he can perceiue it. As *David* saith of his enemies. *Surely, mine enemie did not defame me; for I could haue borne it: neither did mine aduersarie exalt himselfe against mee; for I would haue hid mee from him: But it was thou, O man, my guide and my familiar, &c.* *Psal. 55. 12. 13.* By this meanes it commeth to passe, that a man cannot tell whom to trust. (f) If there bee falsehood in fellowship, it is not safe for any man to trust his friend. Yea, hee must keepe the dores of his mouth, frōne her that lyeth in his bosome. *Mich. 7. 5.*

This doctrine serueth to admonish euery one of vs, to take heede of this sinne. As we desire to approue our selues to be members of the Church in this life, and heires of Gods Kingdome afterwards, we must speake the truthe in our hearts. *Psal. 15. 2.* We may not pretend loue to any man in word and in tongue. *1. Job 3. 18.* only, but we must loue in deede and in truthe. Especially, we must keepe all bonds of friendship inuiolable, with those that trust vs and relie vpon vs.

Use.

Then, when he saw that he was condemned.] b *Aquinas* *Aquinas in locū,* moueth a question, how *Judas* could see this, when as yet Christ was not condemned. For *Pilate* had not yet examined him, much lesse pronounced sentence against him. But hee answereth out of *Origen*, that hee easilly saw what the end would bee, because hee perceiued, that the *chiefe Priests and Elders* had taken counsell to put him to death, and for that purpose had deliuered him to the *Deputy*. Now when he saw the matter was come to this passe, then he beganne to repent himselfe of that he had done. It is like, that he thought before, that Christ might escape, and that there was no danger of death. But now, seeing indeed what the issue would be, his conscience is troubled, and his heart beginneth to smite him. Hee could never before see the hainousnesse of his sinne, till hee saw that this was the end of his treason, that so innocent a person should be put to death. And now at the last comming to himselfe, he beginneth with sorrow and griefe to waigh the enormitie of his fact, and to be displeased with himselfe for it.

* *Doctrine. 5.*

Mens eies are blinded before the comiting of sinne, and opened afterward.

a *Non permittit Diabolus eos qui non vigilant, videre malum antequa a perficiant.* *Aquinas in locum.*

b *Male humanis ingenij natura consiluit, quod plerumq; nō futura, sed transacta perpendimus.* *Qu. Curtius, lib. 8.*

* Where we may obserue the craft and subtilty of the *Deuill*, that he dazeleth mens eies, and blindfolds them, that they cannot see the foulenesse of their sinnes, till hee haue brought them whether he would; but afterward, when it is too late, he letteth them see what they haue done. [a] First he extenuateth a mans sins, to draw him on the more easily; but afterward, he aggrauateth them, and maketh them appeare out of measure sinnesfull: hee seduceth them with a false perswasion, as though either no hurt at all, or at least not much hurt would follow vpon their sinnes. [b] Yea

there is euē in nature a disposition, never to waigh the issue of a thing throughly, till it be done and past. Which being furthered by the Deuill, must needs be so much the worse. Hece was it, that *Iudas* never saw the hainousnesse of his bloudy thoughts against his Master, till he was condemned; otherwise he would never haue done so cruell a deede. He had often heard from our Sauiour Christ himselfe, that hee must be betrayed, and deliuered into the hands of the high Priests, and by them be crucified. He had heard a grievous woe denounced against him that should betray him, that *it had beene good for that man, if he had never beene borne*. But the Deuill soone extinguished the remembrance of these things, and made them no better then a tale told to a deafe man. No doubt, he made him beleue, that Christ should never be put to death; but that hee might enrich himselfe with the money, and yet his Master should do well enough. He perswaded him, that either his owne innocencie would acquite him, when he should be brought to his trial; or else, if his enemies should be so malicious, as to condemne him without cause, yet by his diuine power, he could easilly when he listed, rescue himselfe out of their hands. It was not like-
ly, that he that with a word could still the raging of the Sea, and with a word could cast out a legion of Devils, would suffer mortall men to preuaile so farre, as to put him to death. Besides, he had had experiance of Christ's power in this case. When the men of *Nazareth*, offended at his preaching, thought to cast him head-long from the top of an hill, *hee passed through the midst of them, and went his way.* Yea, when himselfe with a rabble of Souldiers came to apprehend him in the garden, hee did but speake a word, and *they all went backward, and fell to the ground.* But now, perceiving contrary to his opinion, that hee was condemned to death, at the last he acknowledgeth the grievousnesse of his sinne, and is touched with remorse. As the Deuill dealt with *Iudas*, so hee dealeth with all sinners: hee leadeth them long hood-winckt through many sinnes, and at the last, when their eies are opened, that they see the odiousnesse of their sinnes; but

Mat. 26.24.

Mat. 8.25.

Luke 8.29.30.

Luke 4.29.30.

Joh. 18.6.

cannot see the mercy of God, he casteth them headlong into horrour and anguish of heart. *Adam and Eve* saw no harme by themselues, till they had indeed eaten the forbidden fruit ; but *then their eies were opened*, and they saw their nakednesse, and in it their miserie. *Peter* saw nothing in the denying of his Master, till the cocke crew, and Christ looked back vpon him, but afterwards his heart melted within him, and he wept bitterly. *David* saw nothing in his adulterie and murder, but slept full securely, and never thought worse of himselfe for it, till *Nathan* the Prophet awaked him : then he cried out in the bitternes of his soule, *I haue sinned against the Lord*. The reason why the Deuill doth thus blind mens minds, is this : He knoweth they would never be caught, nor brought to commit sinne, if they should see the danger of it. And therefore, he is most carefull to hide that. If *David* and *Peter* had seen as much before, as they did after, they would never haue fallen in so fearful a manner. And herein the Deuill resembleth the fowler, [a] that will not spread the bare net before the birds, but straweth corne, or vseth flales, or some thing or other, to allure them and draw them to it. And the fisher, that couereth his hooke with a baite, the better to beguile the fishes. If he should cast a naked hooke into the water, he should catch but a little fish. So the Deuill, when hee fished for *Adam*, hee baited his hooke with hope of preferment, perswading him that hee should better his estate, and become like God himselfe, knowing good and e-
vil. To catch *David*, he baited his hooke with pleasure and delight. He caught *Achan*, *Gehezi*, and *Iudas* in this place, with gaine and profit. And he ensnared *Saul* with pretence of religion. Thus he dealeth still with every man : knowing his disposition, and how hee is inclined, hee fitteth his baits accordingly. He never comes bluntly and rudely to a man, and biddeth him simply transgresse Gods Commandement, but alwaies vseth some devise or other, to make his sinne please him. He entiseth the drunkard with voluptuousnesse, hee allureth the theefe with hope to better his estate, hee draweth on the whoore-master with delight of the flesh.

Gen.3.7.

Mat.26.7475.

2.Sam.13.13.

a *Frustra iaceatur rete ante oculos pennatorum.* Bern. in
Psal.91.vers.13

Gen.3.5.

2.Sam.11.2.
1.Sb.7.21.

2.Kings 5.20.
1.Sam.15.21.

Yea and all this while, he doth what he can, to extenuate the sinne, and make it seeme light, making but little mole-hils of great mountaines. As he perswadeth men, that drunkennes is but good fellowship; that adultery is but a litle dalliance, and a tricke of youth; that pride is but a desire to be handsome and cleanly, and that couetousnesse is but an honest care to liue in this wôrld. But afterwards, when hee hath wrapped them in indeed, then he aggrauateth every sinne, and lodeneth and ouerwhelmeth the soule and conscience with vnspeakable horrör. And herein he is like the *Panther*, which hath the body all ouer painted with little spots, very pleasant to the eie, and delightsome to the smell; whereby many beasts come very hastily to gaze vpon her. But with all shee hath a very vgly and grimme face, which maketh them afraide to come neare. And therefore, because shee is slowe of pace, and cannot by running get her prey, shee hideth her face, and sheweth only her painted skinne, to allure the beasts within her reach, and then sodainly shee deuoureth them. In like manner, the Deuill seldome appeareth in his owne vgly shape and likenesse, for then every one would be afraide of him: but alwaies appeareth vnder some colourable pretence or other, that he may more easily deceiue poore sinners.

Vse.

This doctrine serueth for our admonition, that wee take heede we be not beguiled with false perswasions, and so fall into grieuous sinnes, least when the filthinesse and hainousnesse of them shall bee once brought to our knowledge, we be not able to beare the horrour that will follow vpon them. Sinne may well bee compared to the strumpet that *Salomon* speaketh of, *Prover.7. 13.* At the first it will flatter a man, and vse many perswasions to allure him: but if he yeeld and consent; he shall be *as an Oxe that goeth to the slaughter-house, and as a Foole to the stocks for correction.* *Till a dart strike through his linner, &c. Vers. 22. 23.* That which is spoken of the bread of deceit, *Proverb. 20. 17.* is true of all sinne whatsoeuer; That at the first putting into the mouth, it is *sweet as Manchet*, it hath a pleasant

*Iul. Solynus Po-
lybift. cap. 27.*

sant relish, but afterward the bely is filled with granell. The pleasure that accompanieth the committing of sinne, is not so certaine, as the heart-burning and horrour of conscience that followeth afterward. [a] Saint Augustine comparreth sinne to a kind of bramble, called Christ's thorne, which at the first sprouting is like an herbe, soft and tender, but after there followeth sharpe prickles. So sinne at the first is pleasing to the flesh, but afterward it leaueth a pricke in the conscience, which whosoeuer would not feele, hee must now strike himselfe with the pricke of repentance. As the flower breedeth a worme, which afterward eateth and consumeth it: So sinne, that a man liueth in with delight, breedeth a worne that gnaweth the conscience, and vexeth it with endlesse woe, [b] which remaineth and abideth when the pleasure is vanished and gone. (c) And indeed all the itching delight, and all the inticing pleasure of sinne, is soone at an end: but it imprinteth bitter tokens in the memory, and leaueth foule footsteps in the soule. (d) And therefore wee may say of sinne, as was said of the riuer *Hypanis*, (which is sweet and wholesome at the spring head, but after falling into an other riuer, the nature of it is changed, and it is exceeding bitter) that all that tast of it at the first, doe like and commend it, but they that haue experiance of the end of it, haue cause to curse it.

We vse to say, we will not buy gold to deare. Why then should we buy the momentanie pleasure of sinne at so high a rate? when the fish hath swallowed the hooke, had shee not better haue beene without the baite? when the bird is caught in the net, had shee not better haue wanted the corne that allured her? Let vs therefore learne to know the enterprises and sleights of *Satan*, as the Apostle calleth them2. Cor. 2.11. & the deceitfulnes off sin. Heb.3.13. least we be circumuanted therewith. [e] The Deuill, as one saith, lyeth, that he may deceiue vs, flattereth, that he may hurt vs; promiseth vs good things, that hee may doe vs a mischeife; hee promi-

a Aug. in Psal. 58.

b Voluptas transiit peccatum remansit. Bern. de vrys vita.

c Transit totus ille pruritis delectationis ini- que, & voluptatis illeccibra tota breni finita est: sed amara que- dam impremissa signa memorie, & vestigia sedis reliquit. Bern. de conuer. ad Schol. Cito prætrit quod delestat; permanet sine fine quod cruci. at. Aug. de ho- nest. mulierum.

d Qui in prin- cipiis norunt, pre- dicant: qui in fine experti sunt, non iniuria exer- crantur. Iul. So- limus. cap. 24.

e Mentiatur, ut fallat; blanditur, ut noceat; bona promittit, ut ma- lum tribuat: vi- tam polieetur, ut perimat. cypr. Lib. 1. Epist. 8.

f Nocet empta
 dolore voluptas.
 g O peccata,
 quam faciles a-
 ditus habetis,
 dum suadetis :
 & quam diffi-
 ciles exitus habe-
 bitis? dum sua-
 detis inungitis;
 sed postquam su-
 aseritis, usq; ad
 mortem anime
 pungitis. Deli-
 gite mea, an era-
 tis tum tam
 noxia futura,
 cum animam
 meam vestra
 dulcedine pulsa-
 batis, cum cor
 meum vestra
 dulcedine vnge-
 batis? cur hoc
 ante celabatis?
 & cur me trad-
 batis. de contrit.
 cordis.

Math. 16.26.

feth vs life, to the end he may kill vs. *Hee promiseth plea-*
sure, but God knowes [f] it is deare bought; there is ne-
uer a dramme of it, bnt it bringeth a pound of sorrow. And
 therefore Saint *Augustine* complaineth greatly in this case.
 [g] O my sinnes, how easie passage had you into my heart
 when you began to perswade me, and how hard will your
 issue be? when you began to perswade me you flattered me;
 but after I was once perswaded, you wounded mee even to
 the death of the soule. And a little after. O my sinnes, saith
 he, were you like to proue thus hurtfull, when yon allured
 my soule with your sweete pleasures? Oh why did you
 conceale this before? Oh why did you betraye me? &c. A-
 gaine the Deuill promiseth profit, but alasse, *what will it*
profit a man to winne the whole world, and loose his owne soule?
 Had not *Iudas* beene better without his thirtie peices of
 siluer? Had not *Achan* beene better without his goodly
 Babylonish garment, and his siluer and wedge of gold? And
 had not *Gehezi* beene better without his talents of siluer,
 and change of garments? Let vs therefore, euermore sus-
 p^ect the Deuill, and pray to God to open our eyes in all
 temptations, that before wee commit sinne, wee may see it
 in the true likenesse of it, how odious and ougly a thing it is,
 how dishonourable to God, and how hurtfull to our owne
 soules, then would we neuer fall into such grosse sinnes as
 otherwise we doe.

Repented himselfe.] Hetherto wee haue spoken of the
 circumstances of *Iudas* his repentance: now follow the
 partes of it: which are three, *his contrition, his confession,*
and his satisfaction. This is in a manner all that the *Papists*
 require in repentance, that there be contrition in the heart,
 confession of the mouth, and satisfaction of the worke. And
 therefore, by their doctrine *Iudas* repented truely. But let
 vs examine them severally, and wee shall see, that hee was
 farre short of true repentance.

And first for his contrition. It cannot be denied, but that
 he had a great measure of sorrow in his heart, but his sor-
 row was not right, nor such as it should bee. He saw in-
 deed

deede what punishment hee had deserued, his conscience was vexed with the guiltinesse of his sinne, and with feare of hell fire, which he saw burning before him, yea felt already kindled within him: and this made him grieue. Otherwise, he never sorrowed, for that by his sinne hee had so highly offended and displeased God. And this doth the word signific, that is vsed in this place: which properly is as much as to be sad and pensiue after any deede done: and it answereth to the Latine word, which signifieth to be *Penitent*: and may bee vsed as well in euill part, as in good. For it doth not properly containe any change of the minde and life vnto better; but simply expresseth a kind of heauiness and discontentment, causing a man to wish that vndone which he hath done, bee it good or euill. Some call it contrition, which is nothing else but an high way to any grieuous sinne, and so at last to desperation. So that here it signifieth nothing else but the sorrow wherewith *Judas* was swallowed vp, after he considered the foulnesse of his sinne. But there is ~~an~~ other word, many times vsed in the new *Testament*, which properly signifieth to be wise after any fact, and so to bee sorrowfull for the fault committed, as to reforme it: answerable to the Latine word that signifieth *to repent*, and therefore, properly it is never taken but in the good part.

From hence then we may gather this instruction, that euery sorrow for sinne, though it be never so great, causeth not true repentance; but onely godly sorrow. This the Apostle *Paul* affirmeth in plaine wordes, when he saith, that *godly sorrow causeth repentance, never to be repented of*: namely when a man is grieved for his sinnes committed, not for feare of punishment, but because hee hath offended God, that hath beene so good, so gracious, and so mercifull a Father to him. Euen as a good Sonne, when he seeth his Father angry hee is sorrowfull, not so much for feare of the rod, as because his Father hath beene so louing and so kind vnto him. So it is with all Gods children, as appeareth by many examples in the Scripture. When *David* had committed

peccata–s.

Beza.

Penitere.

pelavor–y.

Respicere.

Doct. 6.
Onely godly
sorrow causeth
true Repen-
tance.

2. Cor. 7. 10.

committed those great sinnes of adultery and murder, and was reproved for them by the Prophet *Nathan*, he confessed with great remorse and anguish of heart, *I have sinned against the Lord*: and in another place, *Against thee, against thee only have I sinned &c.* All the judgments that *Nathan* threatened against him, which were great and fearefull, did not so much affect him as the dishonour which by his sinnes he had done against God. And againe when hee had numbered his men, his heart smote him, and he cryed out, *I have sinned exceedingly in that I have done.* The pestilence which raged so horribly in the land, did not so much moue him, as his pride against God, in presuming more of the strenght of his souldiers, then of Gods protection, whereof hee had so good experience. So the Church of God considering the great indignitie shee had offered to her spouse Christ *Iesus*, that shee would not open to him, though hee intreated her so faire, but suffered him to stand without, till *his head was full of dew, and his locks wet with the drops of the night*: shee was so affected, that her *very bowels were moued within her*. And the Apostle *Peter*, as wee haue heard before, seeing how grieuously hee had sinned in denying his Master *went out, and wept bitterly*. If there had bee neither heauen nor hell, neither reward nor punishment, yet this very vnthankfulnesse to so kind a Master, would haue caused him to sorrow as much, as hee did: when this affection is once in a man, then hee beginneth truly to repent, and neuer before. Then hee is displeased with himselfe, then hee loatheth and detesteth his sinnes, whereby he hath offended God, and then he beginneth seriously to bethinke himselfe, what course he may take to please God. So did *Danid*, being grieued because he had so hainously offended God, he prayeth, that God would *create in him a cleane heart, and renew a right spirit within him*, that so he might walke more acceptably before the Lord, for the time to come. So also the godly *Israelites* in *Ezra* his time, when they had with great griefe of heart bewailed their sinnes against God, they resolute to *make a covenant with God*, aud solemnly

2.Sam.12.13.

Psal.51.4.

2.Sam.24.10.

Gen.5.2.3.4.

Mat.26.75.

Psal.51.4.10.

Ezra 9.the
whole Chapter
& 10.3.

to bind themselues, to put away their strange wiues, whereby they had so much dishonoured him. And so is it withall the faithfull, euen as a good child, hauing by his vntowardnesse vexed his Father, is carefull afterwardes to please him by all meanes possible.

There is another sorrow, which the Apostle calleth *a worldly sorrow*, which is alwayes ineffectual: for it ariseth on-
ly of feare of punishment, and when that is once taken a-
way, they returne to their former sinnes, as greedily as the
dog to his vomit. Wherupon Saint *Augustine* saith well.
There are some, that repent that they haue sinned, by rea-
son of present punishments. For the robber is displeased
with his sinnes, when hee is brought to punishment for
them: but take away the punishment, and hee returneth a-
gaine to his former faultes. Like ynto him are they that
confesse their sinnes against their willes; not for any loue of
good, but to auoide the losse and punishment of the world.
So that, repentance will bee profitable, if it bee voluntarie.
And on the contrary side, that which is extorted and wrung
from a man for feare of punishment, is alwayes vaprofitable.
Kain mourned exceedingly and cryed out saying *My sinne is greater then can bee forgiuen me*: but it was not for
his hypocritise in Gods seruice, no for his cruell murdering
of his brother, but because of the punishment that God in-
flicted vpon him. *Pharaob* howled and tooke on and con-
fessed him selfe a sinner, but it was not in any detestation of
his sinne, but for the great plagues that God had brought
vpon him and his land: and therefore when they were remo-
ued hee was as wretched, and as disobedient as euer he was
before. *Saul* was sorrowfull and acknowledged his sinne,
but it was onely in regard of *Samuels* threatening, that God
had reiectet him, and would take his Kingdome from him
and therefore, hee was so far from amendment of life that he
became every day worse and worse, as appeareth in the
whole course of the story. *Achab* also humbled himselfe and
put on sackcloath, as though he had beene very penitent: but
it was for feare of the vengeance that *Elijah* had denounced

2.cor.7.10.

Oderunt peccare
boni virtutis a-
more. Oderunt
peccare mali
formidine pene.

Sunt quos pec-
casse perierat,
propter presentia
supplicia, d'flic-
ct enim latroni
peccatum, quan-
do agitur de pe-
na: desit vindi-
cta, recurretur
ad crimina.

Huic concor-
dant, qui confi-
tentur iniusti non
amore boni sed
ut fugiant dam-
num & incom-
modum saeculi.
ut ille ergo erit
penitentia, si sit
spontanea. De
vera & falsa
penit. cap.9.

Gen.4.11.12.13

Exod.9.27.34.

& 10.16.17.20

1.Sam.15.24.25

1.King.21.27.

gainst him and therefore there was no reformation in him,
 & 22.8.26. 27. as may appeare in that hee persecuted the Prophet for telling him the truth.

Vse.

This end may serue to stirre vs vp to labour for godly sorrow, that wee may mourne for sinne, because it is sinne, and because it displeaseth God. And this will be exceeding forcible to expell our sinnes: for when this affectation once commeth into the heart, sinne goeth out: it will not lodge nor settle there vntesse it bee cockered and made much of. When a man once bewaileth his sinnes, and lamenteth for them, as he would doe for the losse of his onely Sonne, then hee cannot choose but detest them: then euen his dearest sinnes, wherein he hath taken most delight, *will bee bitter as gall*, and most odious vnto him. Now the meanes whereby this sorrow may be attained are these. First, to consider the manifold blessings of God towards vs, and our vnthankfullnesse to him. When a man shal consider how gracious God hath beene vnto him, renewing his *mercies towards him eueny morning*, and withall, how vnthankfull hee hath beene, *rendering euill for good, and hatred for his good will*, it cannot choose but much affect him. When *David* called to mind what great things God had done for him, that hee had aduanced him to be King ouer *Israel*, and had deliuered him out of the hands of *Saul*, and as *Nathan* told him, *if that had beene too little, he would haue ginen him much more*: that wrought remorse and sorrow in his heart. The like wee see in the people of the *Iewes* in the time of *Ezra* and *Nehemias*. Secondly, to call to minde and throughly to waigh the ill effects that follow vpon sinne. Namely, that they *hinder good things from vs*, and pull downe many curses vpon our hearts: but especially, that by them we *peirced and crucified Christ Jesus*. When a man shalbe perswaded of this, it will make him mourne more then any thing. It will cause him *to afflict himselfe, to sorrow and to weepe, to turne his laughter into mourning, and his ioy into heauiness*. Thirdly, to attend diligently vnto the Ministry of the word, that so our sinnes may be laid open, and our heartes smitten with greife for

Zech.12.10.

Lament.3.23.

2.Sam.12.7.8.

Ezra.9.8.9.¹
 Nehem.9.7.8.9.
 10. &c.
 Iere.5.25.

Zech.12.10.

James 4.9.

for them. Thus was it with the hearers of Saint Peter when *Acti. 2.36.37.* they heard their particular sinnes, and the haniousnesse of them discouered by his preaching, it is said, *they were pricked in their hearts.* But it is not the bare hearing of the word that will effect this; it must bee laid vp in the heart, that so the continual remembrance of it may wound the soule, when neede requireth. As the Lord saith by the Prophet, *he will write his lawes in their heartes by his spirit, and then shall they remember their owne wicked wayes, and shall judge themselves worthy to haue beeene destroyed.* Last of all, to take heede of presumptuous sinnes, otherwise our heartes will cease to smite vs, or if they doe, we shall not feele it: as we see in the example of *David*, whose heart did alwayes smite him in his infirmitiess; as after the cutting of the lap of *Saints* garment, and after the numbring of his men: but after those great sins of adultery and murder, he had either no checke nor touch of conscience at all, or if hee had any, it was so, that he had no sense nor feeling of it til, *Nathan the Prophet* *2.Sam.12.1.8c* came to him, and awaked him out of his securitie.

I haue sinned.] This is the second part of *Iudas* his repentance, namely his confession: which though it bee set downe after his restitution, yet no doubt it was in order before it. And therefore we will handle it first. And first wee will speake of it in generall, and then more particularly examine the matter of it. In this confession of his, wee see hee goeth very farre. First he confesseth his sin openly and publickly, without any regard of his credit, he careth not who heareth him. Secondly, he doth not onely confess in generall tearmies, *I haue sinned*, but hee layeth out his particular sin, *I haue sinned, saith he, in betraying innocent bloud.* Herein he went a great deale farther then many will doe at this day: and yet hee went not farre enough. For many things were wanting in him which are required in true confession: which that it may the better appeare, let vs consider the doctrine of true confession.

Wherein we are to obserue, first, the person to whom we must confess our sinnes: and secondly, the manner how we must confess them. For the person, wee are to know, that

Jere.33.31:
Ezech.36.27.31

1.Sam 24.6.

2.Sam.24.19.

first and principally we must confess our sinnes to God : as *David* did, *I acknowledged* saith he, *my sinne unto thee* : for *I thought, I will confess my wickednesse unto the Lord.* *Psal. 32.5.* And the reason is. First, because all sinne is committed against God ; as *David* saith. *Psal. 51.4.* *Against thee, against thee onely haue I sinned, and done euill in thy sight.* It is true, we may and doe wrong and hurt men by our sinnes, as *David* highly iniured *Uriab* by his sinne, but as it is a sinne, the cheifest dishonour is against God. And so was *Ioseph* perswaded, when hee would not yeeld to the allurements of his *Mistris.* *How can I doe this great wickednesse, and sinne against God* *Gen. 39.9.* And yet withall he confesseth in the same place, that it would haue beene a great offence against his Master, considering what trust he had repos'd in him [a] Seondly, because God onely can forgiue sinne. The *Scribes and Tharses*, though they were corrupt in many things, yet in this they held the truth, when they said *Who can forgiue sinnes but God onely?* And *Elihu* in the book of *Job* affirmeth it very confidently *Surely*, saith hee, *it appertaineth unto God to say, I haue pardoned, I will not destroy.* And the *Lord* himselfe testifieth as much saying, *I euen I am hee that putteth away thine iniquities for mine owne sake &c.* So that it is evident, that our sins must be cofess'd vnto God. Now here *Iudas* failed. For no doubt if hee had vnfainedly confessed his sinnes to the *Lord*, hee had obtained the pardon of them according to that saying of *Saint John*: *If wee confess our sinnes, God is faithfull and iust to forgiue vs our sins.*

Secondly, we must confess our sinnes also to men, and that both publike and privatly, as the qualitie of the sinne requireth. For publike confession, if a mans sinne haue been publike to the offence and scandal of the *Church*, and hee hath beene excommunicate for it, he ought publikely to acknowledge the same, and earnestly desire to be received into the fellowship of the *Church* againe. Thus was that incestuous person, that was delivered to *Sathan* for his sinne, vpon his humiliation restored. And indeede, there is a very necessary vse of this open confession : first, in respect of God, who is

there

a *Solus Deus misericordia potest: veniam peccatis que in ipsum commissa sunt, solus potest ille largiri, qui peccata nostra portauit.* *Cprr. Ser. 5. de Lapsis.*

Marke 2.7.

Job. 34.31.

Ja. 43.25.

1. John 1.9.

1. Cor. 5.

2. Cor. 2.

thereby much glorified, as before he had been dishonored. And therefore, when *Joshua* laboured to bring *Achan* to a free and heartie confession of his sinne, he saith. *My sonne, 10sh.7.10.* *I beseech thee, giue glory to the Lord God of Israel, and make confession unto him, & shew me now what thou hast done, &c.* Secondly, in respect of the Church, both that the congregation that hath beene offended, may be satisfied, when it feeth the sinner conuerted: and also that others may be terrifid from committting the like sinnes, as the Apostle saith. *Them that sinne rebuke openly, that the rest may feare. 1.Tim.5.20.* last of all, in respect of the sinner himself, that he may thereby be the more humbled, as the incestuous person was, before spoken of. Whereas otherwise, if it be made a money matter, few or none will regard it. *David* performed this of his owne accord. When he had dishonoured God, and scandalized the Church by his grieuous sins, and had caused the *enemies of God to blaspheme*, he penned the *51.psalme, 2.Sam.12.14.* to testifie his repentance to God and the world, and to remaine in the Church to all posterity. And *John Baptist* admitted none to his baptisme, but such as first made humble confession of their sinnes. And the coniurers being brought to true repentance, came into the Church, and *confessed, and Mat.3.6. Act.19.18.* *shewed their workes.* And thus was it alwaies in the ancient Church, where all notorious offenders were excommunicate, and debarred from publike praiers, and the vse of the Sacraments. They remained apart in the Church, and heard Sermons, that thereby they might the better be brought to the sight of their sins. And after a certaine tyme, they were admitted to praiers, but yet in a seate by themselues, called the seate of the penitents (as they say, it is the vse at this day in *Scotland.*) But when the Sacraments began to be administered, they departed. At the last, being throughly humbled, with bitter teares they craved pardon of the congregation which they had offended, and so were restored and received againe. [a] And this discipline did *St. Ambrose* exercise against *Theodosius* the Emperor, who hauing made a great slaughter of the *Thessalonians*, was kept out of the

b Amplestor prompta & plena dilectione, cu
penitentia reverentes, peccatum suum satisfactio
ne humili & simplici confessentes. Si qui autem sunt,
qui putant se ad Ecclesiam non
precibus, sed minis regredi posse,
aut existimant aditum sibi non
lamentationibus & satisfactionibus, sed terroribus
facere: pro certo
habeant, conualescere Ecclesiam Domini, nec
castra Christi in
uicta & fortia,
& Domino tue
te munita, minis
cedere. Sacerdos
Dei Euangeliu
men, & Christi
precepta custo
diens occidi pos
test, vincere non pos
test. Lib. 1.
Epist. 1.

c Ego vero prie
dico, quod cum
ingredi sacra li
mina prohibebo:
severo Imperium
in tyrannidem
mutabit, necem
libenter suscipi
am. Vbi supra.

d Qui multos
offendit peccan

do, placare multos oportet satisfaciendo; ut Ecclesia prius offensa per culpar, in conuersione
fleatur in misericordiam. De vera & falsa panit. cap. 11.

Church for the space of eight Moneths, and after being admitted, he did not stand, nor bow his knees only, but fell flat on his face vpon the floore, and tearing off his haire with his hands, and bedewing the pauement with his teares, hee desired that his sin might be forgiuen. [b] And this was the practise of St. Cyprian, as himselfe testifieth. I doe willingly, saith he, and louingly, embrace such as returne penitently, and confess their sinnes, with humble and vnfained satisfaction. But if there be any that thinke they may come againe to the Church, not by intreaty, but by threatnings, or suppose to procure their admittance, not by lamentations and satisfactions, but by terrors; let them know for a certainty, that the Church of God standeth out against such persons; and that the inuincible and strong tents of Christ, guarded by the Lords protection, will not give place to threatnings. The Priest of God, that holdeth the Gospell, and keepeth the precepts of Christ, may bee killed, but hee cannot be ouercome. And this was the resolution of Saint Ambrose, when he heard that the Emperour was comming towards the Church, before he was absoluued. [c] I protest, saith he, I will debarre him from going ouer the holy threshold, and if he will turne his power into tyrannie, I will willingly die in the quarrell. To this purpose St. Au
gustine hath a good saying, [d] he that hath offended many by sinning, ought to pacifie many by making satisfaction; that as the Church hath before beene offended by the trespass, so by the repentance it may be moued to compassion. And indeed he that is truly touched with a sense and feeling of his sinnes, will not be tender of his owne credit, nay hee will not care how much he disgraceth himselfe, so that by his confession he may glorifie God, and edifie the Church. And therefore, they may iustly suspect their repentance, that having publikely offended, cannot be brought to make publike confession. And as this publike confession is required, so in priuate offences, priuate confession is also necessary. First, in respect of our selues, that by emptying our

hearts into the bosome of another , wee may receiue comfort. And this is that which St. Iames exhorteth , saying : *Acknowledge your faults one to another , and pray one for another , that yee may be healed.* But here we are to know , that a man is not bound to confess his sinnes only to the Minister , and to none else (as the Papists teach men to lay open their sinnes to a gerasie bald Frier) but he may make chiose of any other Christian friend , of whose godlinesse and faithfulnesse he hath good experience . Yet because every godly Minister hath from God *the tongue of the learned* , and therefore knoweth best to *minister a word in season to him that is weary* : therefore , it is fittest to make chiose of him . Neither is a man bound to make confession of all his sinnes , as the Papists would haue it , (for *who can tell how oft he offendeth* ?) but only of such as doe most afflicte his conscience . Secondly , in respect of others : And first of such as we haue offended by our sinnes , according to the rule of our Sauiour Christ , *Mat.5.23.24. If thou bring thy gift to the Altar , and there remembrest that thy brother hath ought against thee , Leave there thine offering before the Altar , and goe thy way , first be reconciled to thy brother , &c.* Now here Iudas failed , in that hee goeth to the high Priests and confesseth to them , but doth not prostrate himselfe before his Master , whom he had betrayed , and desire him to forgiue him his sinne : which if he had done , (⁽²⁾) so great is his mercy to poore sinners , he might haue obtained pardon . Secondly , of such as to whom wee haue giuen occasion of sinne , or haue beene any meanes to draw them to sinne . And in this Iudas did well . For in going to the high Priests , he doth not only confess his owne sinne , but withall giueth them occasion to repent likewise . For if he sinned in betraying Christ Iesus , surely they also sinned in apprehending , condemning , and putting him to death . And thus we see the persons , to whom we are to make confession of our sinnes .

Now for the manner , we are to know , that euery kinde of confession will not serue the turne . And therefore , these properties are required . First , it is not enough to confess

Iam.5.16.

Isa.50.4.

Psal.19.12.

a Arbitror quod etiam Iudas potuisset tanta Dei miseratione non excludi à venia , si pénitentiam non apud Iudeos sed apud Christum egisset. Ambros. de pénit. lib.2. cap.5.

our sinnes in generall, as ignorant men vse to thump them-selves on the breast, and say, I am a sinner, but we must confess our particular sinnes. If any man shall obie &c, that this is needless, because God knoweth our sinnes better then we our selues doe, for *he is greater then our hearts, and knoweth all things.* I answe, that it is true indeede, all our sins

1. Job. 3. 20.

Psal. 139. 3. &c.

are most perfittly knowne to the Lord. *Who is accustomed to all our waies*, as David saith. And therefore, wee doe not confess our sinnes to informe God, but wee doe it for our owne benefit, that thereby we may be brought vnto godly sorrow, which is attained by a distin&t acknowledgement of our sinnes. And thus haue the children of God confess'd their sinnes. When David had numbered his people, and his heart did smite him for it, he confess'd particularly,

2. Sam. 24. 10.

Act. 22. 19 20.

I haue sinned exceedingly in that I haue done. And in the title of the 51. Psalme, hee confesseth his adultery in plaine termes. And so doth the Apostle confess how he had persecuted the Church, yea by name, how he had been a great stickler in the Martyrdome of blessed Steuen. Yea Judas in this place performed this duty. And surely, if it were not necessary, the Deuill would neuer labour to hinder it so much as he doth (as wee see how hard it is to bring one of an hundred to doe it as they ought) for he knoweth, that if once men come to a true sight of their particular sinnes, and so to godly sorrow, his Kingdome will soone decay, and therefore, he maketh men so vnwilling to yeeld to it, as they are. Secondly, we must in confessing our sinnes aggrauate them to the vttermost against our selues, and not extenuate them, as the manner is, for men to make very light of their sinnes, and if they neuer doe worse, they hope they shall doe well enough. But wee must labour to make our sinnes appeare most vile and hainous. For soothing of our selues in sinne, will take off the edge of our sorrow, that we shall neither see them, nor grieue for them as we ought.

Ezra 9. 6. 1

And therefore, Ezra confessing his owne sinnes, and the sinnes of his people, he saith, *Our iniquities are increased ouer our head, and our trespass is growen vp to heauen.* And set

Daniel confessed, that to him and the people of Israel, there *Dan.9.5.6.7.* belonged nothing but open shame. And David acknowledgeth his sinne to bee so hainous against God, as hee might iustly condemne him, and doe him no wrong. And the Apostle *Paul*, speaking of his persecuting the Church, doth *Gal.1.13.* set it out to the full, he saith. *He persecuted the Church of God extremely, and wasted it, or made hauocke of it.* And *1.Tim.1.13.* he saith, *he was a blasphemer, and a persecuter, and an oppressor.* Yea *ver.15.* the chiefe of all sinners. [b] which as *Bernard* wel obserueth, was not spoken by way of lying, but as he thought in his heart. For he that by due examination doth throughly vnderstand himselfe, thinketh no mans sinne like his sinne, because he vnderstandeth not another mans sinne, as he doth his owne. Yea *Iudas* here doth not only confess in particular that he had betrayed his Master, but that he had betrayed his innocent Master, which maketh much to the agrauating of the fact. Much more must we doe the like. And indeede if this were duly performed, it would make vs loath and detest our sinnes, whereas so long as wee make light of them, wee shall never bee out of loue with them.

Thirdly, we must confess our sinnes with a sense and feeling of them: we must feele our sinnes lie heauy vpon vs, & even presse vs downe like a masse of leade. And this our Saviour Christ insinuateth, when hee calleth only such vnto him, as are weary and laden, even ready to faint vnder the burden of their sinnes. And this doth *David* confess, *my sinnes, saith hee, are as a waighty burden, too heauy for mee.* And againe, *I am crooked and bowed very sore: as though his sinnes had lyen so heauie vpon him, that they made him goe groueling.* And, no doubt, the poore *Publicane* was thus affected, when for shame hee durst not lift vp his eyes to Heauen, but smote his breast, saying. *O God, bee mercifull to mee a sinner.* When men runne away with their sinnes, as though they were as light as a feather, it is an euident token, they never felt the waight of them.

Fourthly, we must confess our sinnes willingly and freely.

b Neque hoc dicitur mentiriendi precipitacione, sed existimandi affectione. Qui enim perfecte examinando scipsum intelligit, suo peccato nullius peccatum par esse existimat, quod non sicut suum intelligit. Bern. de vita solitaria.

Mat.11.28.

Psal.38.4.6.

Luke 8.13.

b *confessio ut perfecta sit, tria debet habere.* *scil. ut sit voluntaria, nuda & munda. Voluntaria, scil. propria deliberatione & proposito.* *Nuda, ut nudè prout gesit, constitetur peccatum suum Munda, ne peccatum suum prædicet sicut Sodoma, sed pura & simplici intentione se accuset.* *Bern. in Speculo Monach.*

c *Salubris conuersio duplice ratione constitit, si nee paenitentia sperantem, nee spes deserat paenitentem.* *Et paulò post.* Iudas qui Christum tradidit, peccati sui paenitentiam gesit; sed salutem perdidit, quia indulgentiam non sperauit. Digne quidem penitentiam gesit, quia peccauit tradens sanguinem iusti: sed ideo sibi frumentum paenitentie donegauit, quia peccatum traditionis sue, ipso quem tradidit diluendum sanguine non sperauit. *Fulg. Epist. 7. ad Venant. de penit. & retribut.* & Sola fides inter Iudas & Petram discrevit, ut hic paenitendo & credendo saluatus sit; ille paenitendo & non credendo perierit. *Muscul. in locum.* Paenitentia que ex fide non procedit, utilis non est. *Aug. de vera & falsa paenit.* cap. 2.

the repentance of *Judas* and *Peter*. They both repented: But *Peter* repenting and belieuing is saved: *Judas* repenting and not belieuing is damned. And so is it with all the wicked. *Kain*, and *Pharaoh*, and *Saul*, and diuers confessed their sinne, but because they wanted faith to belieue the pardon of them, their confession brought them to desperation.

Sixtly, as wee must confess our sinnes, so wee must earnestly pray for the pardon of them. Thus did *David*. *I haue sinned*, saith he, *exceedingly in that I haue done*: *2 Sam. 24.10.* therefore, now *Lord*, *I beseech thee, take away the trespass of thy servant*. And howe earnestly doth hee begge the pardon of his other sinnes in the *51. Psalme*? Thus also did the prodigall Sonne, and the *Publicane*. *Luke 15.21.* It is true, wee must humble our selues euen belowe the *6. 18. 13.* ground, in the acknowledgement of our sinnes, comming to the *Lord*, as it were, with ropes about our neckes, as *Benhadad* did to the *King of Israel*. But yet *1. King. 20.32.* withall, wee must craue the pardon of them. And to this doth the Prophet exhort vs, saying. *Take unto you wordes, and turne to the Lord, and say unto him. Take away all iniquity and receive vs graciously*. And boldly may wee doe this, because the *Lord* hath proclaimed himselfe to be so mercifull, that *hee forgiueth iniquitie and transgression, and sinne*, that is, sinnes of all sorts, though never so hainous in their nature. Now, this could not *Judas* performe. *Hee confessed and aggrauated his sinne against himselfe, but hee had not the heart, to give one rappe at the dore of Gods mercy for the pardon of them*. And therefore, the *Lord* might iustly say to him, as once hee said to an other. *Of thine owne mouth will I judge thee, O thou euill servant*. *Luke 19.22.* *Hos. 14.3.* *Exod. 34.7.*

Last of all, we must confess our sinnes with a purpose to forsake them. As the Prophet exhorteth, *Isa. 55. 7.* *Let the wicked forsake his waies, and the ungodly his owne imaginations, and returne unto the Lord, &c.* There must bee a desire to part with any sinne whatsoeuer, else

there is no true repentance. But of this point enough hath beeene spoken before in the repentance of Peter.

Vſe. I.

This doctrine serueth first for our instruction, that if wee hope to speede better then *Judas* did, wee must confesse our sinnes better then hee did. And that wee may doe it, wee must first labour to see and acknowledge our sinnes. [a] For how can a man confesse his sinnes when he thinketh them not to bee sinnes? And therefore, *David* saith, *I know mine iniquities, and my sinne is alway before mee. Psalme. 51. 3.* wee are apt to flatter our selues through selfe-loue, and hardly are wee brought to take notice of our sinnes. As wee can not see the spots that are in our owne faces, so wee cannot discerne the sinnes of our owne soules. In other mens sinnes, wee are very quicke-sighted; but in our owne, wee are as blinde as Beetles. And therefore, in this ſafe, wee ſtand in neede of a glaffe. As proude persons vſe their glafles to ſee their beaute: ſo muſt wee vſe the glaffe of Gods law, but to another end, to ſhewe vs our deformitie. VVee muſt therefore duely examine our selues by euery one of the Commandements, that ſo wee may come to the ſight of our sinnes. And when once wee knowe our sinnes, then without all diſembling, wee muſt confeffe them vnto God. [b] And ſo much the rather, because etherwife there is no hope of pardon. For this is the condition annexed vnto the promife of the pardon of our sinnes. *If wee acknowledge our sinnes, hee is faithfull and iuft to forgiue vs our sinnes. 1. Job. 1. 9.* And *Salomon* saith, *Hee that confeffeth and forſaketh his sinnes ſhall haue mercy. Proverb. 28. 13.* And the Apoſtle telleth vs, that *if wee would iudge our ſelues, wee ſhould not be iudged. 1. Cor. 11. 31.* It is not with the Lord as it is in earthly Courts, *Confeffe and be hanged.* No, the Lord will not take vs at the aduantage, and condemne vs by our owne confeſſion, but if wee confeffe, hee will forgiue, if wee iudge and condemne our ſelues, hee will acquite and diſcharge vs. To which purpose *Bernard* hath

a *Quonodo
culpam ſuam cō-
ſitcebuntur, quam
nec eſſe putant.*
*Bern de grad.
humilit.*

b *Apparet to-
ties opus miseri-
tis, quoties fit cō-
fessio paenitentis.*
*Aug. de vera &
faſa paenitent.*
cap. 5. & cap. 10.
*Quanto pluribus
quis conſitebitur
in ſpe venie tur-
piitudinem cri-
minis: tanto fa-
cilius cōequitur
mifericordiam
remiſſionis.*
*Homo per veri-
tatem ſimulatus
peccata ſua con-
ſicetur: Deus au-
tem per miferi-
cordiam flexus,
conſienti mife-
retur. Omnis e-
nim ſpes venie-
& mifericordiae
in confeſſione eſt.*
*Nec potest quis
iufiſicari à pec-
cato, niſi prius
fuerit confeſſus
peccatum. Bern.
de conſcienc.
adif. cap. 1.*

a sweete saying [a] I see *David* , saith hee , saying ,
I haue sinned , and receiuing answeare from the Prophet .
The Lord hath taken array thy sinne, thou shalt not die. I con-
 sider *Mary Magdalen* , if not in word , yet in deede con-
 fessing her sinne , and the Lord answering in her behalfe ,
Many sinnes are forgiuen her, for shee lusted much. I behold
 the chiefe of the Apostles , denying fearefully , weeping bit-
 terly , and Christ looking backe vpon him with the eye of
 his mercie . I see that blessed theefe accusing himselfe , and
 Christ the Lord promising him , *This day shalt thou bee with
 me in Paradise.* Oh how notable was this confession , wher-
 by the theefe that was condemned and crucified , ascended
 from the gallowes to a Kingdome , from earth to heauen ,
 from the Crosse to Paradise . This then is an high commen-
 dation of Gods mercie , that when a man layeth open his
 sinne , God couereth it : when a man acknowledgeth his
 sinne , God pardoneth it . Besides , if wee doe often confess
 our sinnes vnto God , it will not suffer us to goe farre , nor to
 lye long in any sinne ; but will hant it out , before it be warme
 and seeld in vs : yea it will chaime vp the the vnruliness of
 our nature , that it shall not breake out to the dishonour
 of God , as otherwise it would . Let vs therefore pursue our
 sinnes by this meanes , and if wee desire to come to perfect
 health of our soules , [b] whatsoeuer sinne doth surcharge
 the stomacke of the soule , let vs not deferre to cast it vp by
 the vomit of a pure confession .

* Secondly this serueth for the iust reprooфе of all those ,
 that will not confess their sinnes . Many will not confess
 before God : It is a corruption that wee all haue by kinde ,
 to dissemble our sinnes , and to excuse our selues for them .
 As *Adam* when he was examined , posted the matter from
 himselfe to his wife . *Gen. 3.12.13.* * *The woman that thou ga-
 gest me , she gave me of the tree and I dideate.* And Ene quickly
 cleared her selfe and laid all the blame vpon the Serpent .

* *apud Deum prium iudicem ipsa cognitio culpe , impetratio venie . Bern. Meditat. cap. 11. Ante
 Dei conspectum curta peccata sunt scripta : sed quod tibi scribit transgressio , hic delect confessio .
 Bern. de conf. adif. cap. 38.* b *Quicquid conscientie stomachum grauat , totum vomitus p-
 re confessionis euomere non differas . Bern. ibid cap. 56.* * *Vte, 2.*

a *Video Davi-
 dem dicentem
 peccavi; & au-
 dientem, Domi-
 nus transflus
 peccatum tuum .
 Considero Mari-
 am sicut verbis ,
 tamen operibus ,
 sua publicè cri-
 mina confiten-
 tem, & domi-
 num pro ea re-
 sponsidentem, di-
 missa sunt ei
 multa peccata .
 Refficio princi-
 pium Apostolorum
 regantem timi-
 de, flentem ama-
 ritissimè; Domi-
 num respicien-
 tem. Iūum feli-
 cem Latronem
 intuor, se accu-
 santem; Christum
 & Dominum
 promittentem .
 Hodie mecum
 eris in Paradise .*

*O quam subli-
 mis ista confe-
 ssio , per quam
 de patibulo ad
 regnum , de ter-
 ra ad cælum , de
 cruce ad paradi-
 sum , latro dana-
 tus & crucifix-
 us ascendit . Ber.
 de vijs vite . Est*

The Serpent beguiled me, and I did eat. So is it with all the sonnes and daughters of *Adam*, they are loath to make any confession of their sinnes euen to the Lord. Much lesse will they confess them to men. VVhere is there a man, that of his owne accord, either publiquely or priuatly will make confession of his sinne? Mens sinnes breake forth euerie day to the publique scandall of the Church, but where is there a man to be found, that hath any care to make satisfaction? Nay so long as the matter may be bought out with money, they scorne and contemne the most godly Minister that shall reprove them.

Againe they faile in the manner of their confession. It may be, they will confess their sinnes in generall: but for any particular confession it is impossible to bring them to it. And they are so farre from aggrauating their sinnes, that they rather extenuate them by all meanes possible.. I am not alone: nor I am not the first, nor I hope I shall not bee the last. [a] And for any greife and sorrow for their sins, they are so farre from that, as that rather they take a pride in them, delighting as much to talke and make report of the sinnes they haue committed, as they doe in telling of a merryle tale. And if wee should examine their confession by all the other properties before spoken of, it would appeare that they faile also in all the rest.

I haue sinned.] It may seeme strange what should moue *Judas* to confess his sinne in this manner. There was no Court of inquisition concerning his fact, hee was not conuented before any authoritie: There was no Magistrate to examine him, no witnessse to accuse him, no Judge to condemne him. Nay rather all the world was on his side: If any man should haue called the matter into question, no doubt his great Masters that set him on worke, would haue backed him, and borne him out: What then should cause him, without regard of his credit, to come forth in this manner, and thus publiquely to confess his sinne? Surely, though no body else accused him; yet his owne conscience accused him, and that extorted and wrung from him this confession.

Where

a Sunt qui confitendo sicut fabulam enarrant suorum Historiam peccatorum, & exigitudines animae sue sine confusione dinumerant, & penitentia, & sine affectu doloris. Bern. de vita solitaria.

VVhere wee see the propertie of an euill conscience. So long as a man doth well, his conscience will excuse him: but if hee doe euill, it will accuse him. Euy mans sinnes are written in the booke of his owne conscience: which he continually carrieth about with him, as a domesticall witness: yea a mans conscience is instead of a thousand witnesses; yea a thousand armies of witnesses, which take particular notice of every thing hee doth, and doe alwayes dog and accuse him for the same. [a] So that if it were possible for a man to escape all apprehension and accusation in the world: yet his owne conscience would arrest him and hale him to iudgement. (b) Whercupon *Bernard* saith well. I cannot hide my sinnes, because whethersoeuer I goe, my conscience is with mee, carrying with it whatsoeuer I haue laid vp in it, bee it good or euill. It keepeth for mee while I liue, and it will restore vnto mee when I am dead, that which I haue committed vnto it. If I doe amisse, it is present and priuy to it. And thus haue I in mine owne house (nay in mine owne bosome) my accusers, my witnesses, my judges, and my tormentors. And in another place: Which way souer I turne me, my sinnes follow mee; and whethersoeuer I goe, my conscience neuer forsaketh mee, but alwayes standeth by me, and writeth whatsoeuer I doe. So that although I could shunne the iudgement of men; yet I cannot escape the iudgement of mine owne conscience. And as though I could conceale from men that I haue done: yet I cannot conceale it from my selfe, that am priuy to the euill I haue committed. And therefore, as man himselfe is a little world of wonders, so the greatest wonder that is in him, is his conscience, which doth often summon a man, and drawe him to the barre of Gods iudgement. And this office doth it exercise in vs by the ordinance of the most wise God, that though no body doe accuse vs, [c] yet in

dicia, iudicium propriæ conscientie sugere non possum. Et si hominibus celo quod egit, mihi tamen qui noui malum quod gessi, celare nequoco. *De conc. & dif. cap. 32.* Anima ipsa coacta est proprio assistere tribunal. *Bern. de conuers. ad Scholares.* c *Penitentia uehementis, ac multo senior illis, Quis aut Cæditus grauis inuenit, aut Rbadamantibus, Nolle dieq; suum gescare in pectore testem.* *Iuuen. sat. 13.*

Dol. 8.

The propertie
of an euil
conscience.a *Scelus aliquis
tutum, nemo se-
curum tulit.*

Sen. in Hippol.

b *Peccata mea
celare non pos-
sum, quoniam
quocunq; vado,
conscientia mea
mecum est, sc-
cum portans
quicquid in ea
poshi, siue bonum
siue malum. Ser-
vat vino, resti-
tuet defuncto de-
positum quod
acceptit. Si ma-
lefacio, adest illa.*Sic sic in propria
domo habeo ac-
cūtatores testes,
iudices, tortores.

Ber. Medit. c. 13

*Quocunq; me
verto, vitia mea
me sequuntur, &
quocunq; vado,
conscientia mea
non me deserit;
sed presens assi-
stet, & quicquid
facio, scribit.**Idecirco, quan-
quam humana
subterfugiam iu-
dicia, iudicium iu-**dicia, iudicium propriæ conscientie sugere non possum.*

our selues we might bee excusable. And least we should imagine that we can escape the tribunall of God, hee hath erected it in our owne consciences. Hence is it that the conscience is called Gods Vicar , and such a one as is most quicksighted , that the least sinne wee commit (which is no small punishment to a wicked man) cannot possibly by any meanes escape it

And this we see in the example of *Adam and Eue*, who though there was no body but themselues priuy to their sinne, nor that could accuse them for it : (a) yet their guilty conscience caused them to hide themselues , when they perceiued God to bee present; and to seeke couert , euen when God sought for them, and called them, and that with such a voice , as might gnaw their soules , namely, *Adam where art thou?* that is to say; why doest thou hide thy selfe why doest thou seeke corners? why flyest thou from him, whom before thou hast so much desired to see? So greiuous (as one saith) is the guilt of conscience , that without a Judge it punisheth it selfe, and desireth to couer it selfe, and yet it is naked before God, For this cause the conscience is called *conscientia*, because it is priuy to all the actions of a mans life , and accuseth or excuseth him accordingly, as the Apostle saith. *Rom. 2.15*. And howsouer it bee said of wicked men, that they haue no conscience , because for the time they haue no touch of conscience : yet in truth conscience it selfe can neuer dye. The Lethargie cannot benumb the conscience. And though an vniersall forgetfulness should possesse a man , that hee should forget euen his owne name (b) (as wee read some haue done) yet hee can neuer forget his sinnes , the remembrance of them can neuer be wip'd out, because the iustice of God and not nature hath engrauen them. (c) And therefore, *Bernard* very fitly compareth the memory in this case, to a thinne skinne of parchment: which doeth not onely receiue the inke on the out side , but drinketh it in , so as the letters can neuer be got out, vnlesse the parchment bee torne ; so as long as the memory is sound and not destroyed , no rason in the world

a *Habes Adam abscondentem se, ubi Deum cogauit esse presentem; & quodcum latere vultuſſe, & vocatur a Domino ea voce, que latenter morderet affectum. hoc eſt, Adam ubi es? hoc eſt, cur te abscondis? cur latet? cur fugis eum quem vide. re desiderabas?*
Ita grauis culpa eſt conscientia, ut sine Judice ipsa ſe puniat, & velare ſe cupit; & tamen apud Deum nuda ſit.
Ambr. de penit. lib. 2. cap. 11.

b *Messala cornutus post aegritudinem proprii nominis oblitus eſt. Iul. Solinus. cap. 7.*

c *Bern. de conuersione ad Scholares.*

world can scrape out the staines which sinne hath made in it. And this wee see by common experience. For when a man hath committed euill, and is examined for it, though but vpon suspition: yet his sinne smiteth the conscience, and the conscience smiteth the heart: which being smitten, calleth for succour of the bloud wherby the outward members forsaken, are empaled like a peice of earth. The heart againe being assaulted, driueth backe the bloud into the face, which is the seate of shame, (a) and so the guilty person blusheth when hee is accused: (b) so hard is it for a man not to bewray his guiltinesse by his countenance. Yea many times, malefactors haue come forth & confessed their fault, when no man hath pursued, or once suspected them.

From hence then we are to be admonished, first, not to flatter our selues in our sinnes, as though no body saw vs. As it is the manner of wicked men to say, *Who seeth me? I am compassed about with darknesse; the walles hide me; no body seeth mee; whom neede I feare?* Ecclesiasticus 23.18. (c) And there is not one of a thousand that maketh any bones at sinne, so he may carry it cleanly and closely. Yea the most men stand more vpon their outward credit then vpon their conscience. But let vs not deceiue our selues. Though wee thinke our selues neuer so secret and sure, yet our owne conscience will reply: I see thee, and I will accuse thee, and bee a witnesse against thee. (d) And therefore, as one saith well, what is a man better, for hauing no body priuy to his sinnes, when hee hath a conscience within him? *For if our owne heart condemne vs, God is greater then our heart, and knoweth all things.* Ioh.3.20.

Secondly, forasmuch as this witnesse of God, and this controuler, I meane the conscience, is alwayes present with vs: Wee must labour to quiet and comfort it, by making prouision of good works. For this is the propertie of it, that as a man shall find it inexorable if he doe euill: so he shall finde it impregnable if hee doe well. No false reportes nor accusations of others can daunt or dismay it, but it standeth vp like a (e) bulwarke of brasie against all oppositions whatsoeuer. And as it cannot profit a man to

a *Conscia purpureus venit in ora pudor. Ouid. Amorum lib.*

b *Hoc quam difficile est criminis non prodere vultu. Ouid. Metam.*

Vſe. 1.

c *Nam quoctenq; eadem habentatis cura secreto quæpalam? Multi famam, conscientiam pauci verentur.*

Plin. Sec. Ep. I. 3.
d *Quid tibi profest non habere conscientium habenti conscientiam?*

Vſe. 2.

e *Hic murus a-bencus esto, Nil consciere sibi, nulla pallescere culpa. Horat. lib. I. Epist. I.*

a Conscia mens
recti, fame mens-
dacia ridet.

Ouid. Fast.

b Perfecta &
absoluta cuiusq[ue]
excusatio testi-
monium consci-
entie sue. Bern.
de Consider. l. 2.
1. Job. 3. 21.
2. Cor. 1. 12.

Job. 6. 64.

haue all men commend him and speake well of him , if his owne conscience doe accuse him : (a) so it cannot hurt him to haue all the world condemne him , so long as his conscience, which is most priuy to his heart, doth take his part and defend him. (b) For the testimony of a mans conscience is his best defence : for if our heart condemne vs not, then haue we (not onely comfort in our selues, but also) boldnesse to-
wardes God. And this was the Apostles triumph, as him-
selfe saith. *This is our reioy cingenen the testimony of our con-
science &c.* And thus much of the confession of *Iudas* in
generall. Now wee come more particularly to the mat-
ter of it.

In betraying innocent bloud.] It is certaine that *Iudas* did not beleue that Christ was the Sonne of God, as our Sauiour himselfe doth testifie, neither had he any sincere af-
fection towards him , but was maliciously bent against
him : and yet notwithstanding, he is constrained to acknow-
ledge and confess , that it was innocent bloud which hee
betrayed.

Doctrine. 9.

Innocencie
hath many
times the com-
mendation of
a mans ene-
mies.

1. Sam. 24. 18.
& 26. 21.

Dan. 3. 26.

c Aliorum
Dominice inno-
centie testimoni-
um est, dum ac-
cusator eius &
confiteretur de-
lere, & rens est
de mercede.

Ambros. Ser. 50.

Where wee may obserue , how great the force of true
innocency is, that many times it striketh the mindes of those
that are eniuious, yea enemis to a man , and causeth them,
even against their willes , to giue testimony vnto it. *Sam*
did enuie *David* most maliciously, and sought by all meanes
possible to make him away, and yet *David* did so carry him-
selfe towards him, that hee was constrained twice to testifie
of him *Thou art more righteous then I.* *Nebuchad-nezzar*
was hardly concited of *Shadrach Meshach* and *Abed-
nego*, and counted them rebellious, becaise they would not
worship his golden image , and therefore meant to haue
consumed them in the hot fiery furnace ; but when hee saw
their miraculous preseruation , with his owne mouth hee
pronounced them to be the seruants of the high God. So in
this place *Iudas* that betrayed Christ, being now conuinced
in his conscience, is made a witnes of his innocence. Where-
upon one saith, (c) It is a great testimony of the Lords in-
nocency , that his accuser doth both confess his wicked-
nesse.

nesse in betraying him, and also is guilty of taking a bribe to that purpose. And not onely *Iudas*, but many others that bare little good will to Christ, did yet confess him to bee innocent. As *Pilates* wife aduised her husband, saying, *Mat.27.19.*
Hauē thou nothing to doe with that iust man. And *Pilate* himselfe washing his hands said, *I am innocent of the bloud of this iust man*: and many times testified to the *Iewes*, that hee could finde no fault in him. And the *Centurion* that saw what fell out at his death, pronounced, *Of a surety this man was iust.* And thus hath it beene in other ages. *Plinius Secundus* though hee were an enemy to the Christians, and a persecuter of them vnder the *Emperour Traian*: yet seeing their conuersation (a) he could not but certifie his Master, that they were harmelesse persons. They were wont, hee saith, to come together at set times, and to sing *Psalmes* to Christ as vnto a God: and to bind themselves by a solemne oath, not to doe any wickednesse: but that they would not commit theft; robbery, nor whoredome, and that they would not falsifie their faith &c. (b) And *Cornelius Tacitus* maintaineth also the credit of the Christians against the *slauders of Nero*, who would haue laid the blame of setting the Cittie on fire vpon them. And thus it is at this day. Many that beare a deadly hatred against Gods children, and wish an vtter riddance of them, yet cannot but commend them: yea many times though they revile them with their tongues, yet they thinke well of them in their consciences. And therefore the Apostle *Paul* saith, *We approune our selues to every mans conscience in the sight of God.* Though peraduenture not to their lippes: yet to their soules in the presence of God.

This may serue to admonish vs, first, that when wee see men pursued and molested, wee doe not by and by condemne them as wicked men: for it may bee God at the last will cause their innocency to shine, and will maintaine their credit. And how soeuer this doe not alwayes besill Gods children in this life, but by the malice of their enimies, they goe downe to the graue in disgrace, as *Naboth* did, yet

Luke 23. 13. 14.

15.

47.

a *Solui sunt
flato die ante
lucem conuenire,
carmenq[ue] bristo
quasi Deo dicere
secum inuicem;
seq[ue] Sacramento
non in celus
aliquid obstrin-
gere, sed ne furta
ne latrociniis ne
adulteria com-
mitterent, ne
fidem fallerent,*
&c 110. epist. 61
 b *Gualt. in Ze-
phan. homil. 11.
2. Cor. 4. 2.*

Vse. 1.

a *Pascitur in vi-
nis liuor, post fa-
ta quiescit. Quid.
amor.lib.*

Eccles.49.1.

Prov. 10.7.

when they (^a) are dead , there is an honourable mention of them in all mens mouthes. Who was worse spoken of, and more reproached then the Prophets and Apostles while they liued ? and yet now the remembrance of them is sweet as honny in all mouthes , and as musick at a banquet of wine. So true is that saying of *Salomon* , *The memoriall of the just is blessed.*

Vse.2.

b *Vt ignis in a-
quam coniectus,
continuo restin-
guitur & refri-
geratur: sic fal-
sum crimen in
parissinam &
eastissinam vi-
tam collatum,
statim concidit
& extinguitur.*

*Cicero pro Qz.
Roscio Comedo.*

*Doct. X
Christ died
not for his
owne, but for
our finnes.
Ia.53.9.
2.Cor.5.21.
Heb.9.14.*

& 4.15.

& 7.26.

1.Pet. 1.19.

c *Diabolus in
christo nihil in-
uenit proprium;
sed per ipsum, uis
quod habebet in
alios amissit anti-
quum. Bern de
tan. Dom. Ser. 10*

Secondly , that wee labour for innocency , which will bee a defence against all false accusations whatsoeuer. (^b) For as fire cast into the water is straightway quenched and put out : so a false report raised against an innocent and blamelesse life, quickly dyeth , and is extinguished. Or if it doe fall out , that the slanders of our enemies preuaile against vs : Yet the Spirit of glory shall rest upon vs, as the Apostle Peter saith. 1.Pet.4.14 which shall sufficiently counteruail all the railings and reuilings of men.

Innocent blond.] In this that *Iudas* confesseth Christ to bee innocent , this doctrine may bee gathered, that Christ suffered not for his owne , but for our finnes. For as the Prophet *Isaiah* saith , *hee had done no wickednesse, neither was any deceit in his mouth.* And the Apostle testifieth , *that hee knew no sinne : and in another place , that hee offered him selfe without spot to God.* It is true, hee felt all the infirmities of our nature , as hunger and thirst , wearinesse &c. *And was in all things tempted in like sort as wee are, but still without sinne: hee was wholly harmelesse, undefiled, sepe-
rate from sinners.* In a word hee was a Lambe most immaculate and without spot. The Devil indeede tried and listed him to the bottome, but hee lost his labour, hee could finde no corruption in him: (^c) as our Sauiour himselfe saith. *The Prince of this world commeth and hath nougnt in me.* Job.1.4. 30. It was our finnes therefore, for which hee suffered, as the Prophet saith. *Isa.53.5.* *He was wounded for our transgres-
sions, and broken for our iniquities. And he bare our finnes in his
body on the tree.* 1.Pet.24. *And hee was made finne for vs that
we might be made the righteousness of God in him.* 2.Cor.5.2.

Where-

Whereunto agreeth that saying of *Augustine*. (a) He made our sinnes his, that hee might make his righteousnesse ours. And another saith, (b) Christ because hee had no sinnes of his owne, was content to beare other mens sinnes. And therefore, as *Danid*, when hee saw his people lamentably smitten with the pestilence for his sinnes, cryed out with great passion. *Behold I have sinned, yea I have done wickedly; but these sheep, what have they done?* So may wee justly say, when we thinke vpon the sufferings of our Sauiour. It is wee Lord that haue sinned, it is we that haue transgref-
sed against thee, as for this innocent Lambe, thy son Christ Iesus, alas what hath he done? And indeede, if he had had any sinnes of his owne, hee had never beene able to haue borne the infinite waight of Gods wrath due vnto them: he must first haue satisfied for his owne sinnes, before hee could haue beene an acceptable sacrifice for our sinnes. But it will be obiected, if Christ had no sinne, what needed hee then to haue beene baptised? I answere, that howsoeuer Christ was baptised, yet still he was without sinne. As one saith well, (c) his flesh being conceiued by the holy Ghost, could not bee baptised with others for remission of sinnes, because it never committed any sinne. And this did *John* *Baptist* himselfe acknowledge, when hee put him backe, saying, *I haue neede to bee baptizeth of thee, and commest thou to me?*

There were other causes therefore besides sinne, for which it pleased Christ to bee baptizeth. First, as himselfe saith, *that he might fulfill all righteousness*. *Mat. 3. 15.* As in his Circumcision hee had fulfilled the *law of Moses*; so hee was also to submit himselfe to *Baptisme*, which hee knew to bee the ordinance of God. Secondly, that hee might sanctifie the element of water for our sanctification, and for the washing away of our sinnes. (d) Christ's flesh, saith one, was holier then *Jordan* it selfe, so as it rather cleansed the water by going downe into it, then was cleansed by it. And *Bernard* saith. (e) Christ was baptised; not to sanctifie himselfe in

a *Delicta nostra
jua delicta se-
cit; vt iustitiam
suam nostram
iustitiam saceret*
Aug. in psal. 22.
b *christus quo-
niam peccata nō
habuit propria,
portare dignatus
est aliena. Fulg.
de passione Dom.
2. Sam. 24. 17.*

c *Christi cura
de Spiritu Sancto
concepto, inter
alios non potuit
in remissionem
peccatorum tin-
gi, quae nullum
videbatur ad-
mississe peccati.
Optat. in Donat.
lib. 1.*

Mat. 3. 14.

d *Christi caro
ipso Jordane san-
ctior invenitur,
vt magis aquarum
ipsa descentu suo
mundauerit, quæ
ipsa mundata
sit: opt. in Do-
nat. lib. 1.*

e *Baptizatus
est Christus, non
scilicet in aquis, sed
aqua in se San-
ctificans, et per
eas Sanctifican-
ret nos. Bern.
Ser. 6. in Parafse. .*

the waters, but to sanctifie the waters in himselfe, and in them to sanctifie vs. Thirdly, to command vnto vs this humility. As St. Augustine saith. [c] Christ being begotten of the holy Ghost, needed no regeneration. And yet hee would bee baptised of Iohn, not that any iniquity of his might be washed away, but to command vnto vs his great humility. Last of all, he was baptizied for our example, that wee might not shunne baptisme, which our Sauiour was content to vndergoe: As the same Father saith. [d] The Lord was baptizied, to preuent the pride of them that were to come, that no man might thinke scorne of baptisme.

c Christus de Spiritu Sancto generatus, regeneratione non eguit. In aqua autem voluit baptizari a Ioanne, non ut eius iniquitas vltia dilueretur, sed ut magna commendaretur humilitas. Aug. Enchir. cap. 48.
d Baptizatus est Dominus propter superbiam futurorum, ut nemo aspernaretur baptizari. Aug. in Psal. 91.

* Use. 1.

Job. 15. 13.

Rom. 5. 8. 10.

Iob. 11. 36.

Rom. 12. 1.

Demus illi vitam nostram, qui nobis dedit vitam suam.

Use. 2.

This serueth first, to commend the exceeding loue of Christ towards vs, that hee would bee contented to suffer such vnspeakeable torments for our sakes. Greater loue, saith he, then this, hath no man, that a man bestoweth his life for his friends. And yet this loue of his was greater, for we were not friends, but enemies to him. And therefore, the Apostle saith, *Herein God setteth out his loue to vs, that when we were finners and enemies, Christ dyed for vs.* When the Iewes saw our Sauiour Christ shedde a few teares for the death of Lazarus his friend, Behold, say they, *how he loued him.* But farre greater was his loue to vs, which caused him to shed euен the dearest drop of bloud in his heart, for vs his enemies. And therefore, we should be carefull to loue him againe, and to testifie the same, by consecrating our selues an holy and an acceptable sacrifice vnto him; as the Apostle exhorteth.

Secondly, it letteth vs see the hainousnesse of our sinnes, in that nothing in the world could satisfie the wrath of God conceiued against vs, but only the sufferings of Christ, which should make vs mourne for our sinnes, aboue all things, and for euer after detest and abhorre the same. When wee shall consider that our sinnes did pierce the very heart of Christ Iesus, and shed his bloud, it will make our hearts rise within vs at the committing of the least sinne whatsoeuer.

What is that to vs.] This was the answere which the high

high Priests made to the confession of *Iudas*. In the distress and discomfort of his soul he came to them. For he knew that the Priests lips should preserue knowledge, and that men should retort to them for comfort and direction, he knew that they sat in *Moses his seate*, and that they had the key of knowledge, as our Saviour Christ saith, and therefore should be able to relieue men that stood in neede of comfort. But see how little they respected him. *What is that to vs?* say they, *see thou to it*. As if they should say, In that thou hast sinned in betraying innocent bloud, it is nothing to vs, but thou art too blame for it. And therefore, there is no reason why thou shouldest obie^t the matter to vs. Looke thou to it, how thou miest escape: it is thy sinne, it is none of ours. Here was cold comfort: These were miserable comforters, as *Iob* saith. They should rather haue strengthened him with their mouth, and the comfort of their lips should haue asswaged his sorrow. But let vs a little consider this speech of theirs: It is strange they should make so light of the matter as they doe: for it is most certaine, their hand was deeper in the fact then his. They often laid wait for innocent bloud, sometimes seeking for him themselves, and sometimes sending their Officers to take him. And before hee was apprehended, they had consulted and determined to put him to death. They had couenanted with *Iudas* for money to betray him into their hands. They received a band of Souldiers of *Pilate*, and appointed them to *Iudas* for the apprehending of him. They suborned and produced false witnesses against him, that they might seeme to obserue some shew of iudgement. *Mat. 26.59.60.* At the last, when by a solemn oath they had extorted from him a confession of the truth, namely, that he was *Christ the sonne of God*, without any further examining of the cause, they condemne him most guiltlesse. And having rashly condemned him, they deliuer him ouer to the *Deputie*, that hee might put him to death. How then doth all this nothing concerne them? But be it so. Let it be graunted, that they are without blame in this case, and that *Iudas* only

*Mat. 2.7.**Mat. 23.2.**Luke 11.53.**Iob. 16.2.*

5.

Iob. 7.1.11.

32.

*Mat. 26.3.4. &**Iob. 11.47.53.**Mat. 26.15. &**Luke 22.4.5.**Iob. 18.3.**Mat. 26.63.64.*

65.66.

Mat. 27.1.2.

only was the cause of betraying of him: why then doe they not reuoke the iudgement, and deliuer the innocent person from condemanation? why doe they not reuurse that which they had corruptly iudged? why doe they not, now that they know the truth, alter their wicked sentence? Moreouer, being Priests of the Lord, to whom it appertained by their sacrifices to purge the sinnes of the people, why doe they thus scornefully reiect this confession of a sinner, especially considering, that themselues had caused him to siane? why doe they not comfort him in his repentance, and by their expiations procure him the pardon of his sinne? Or if his sinne be vnapiable, as it is, why doe they not, being Judges and Elders of the people, punish him according to the law, for being guilty of innocent bloud? Here are then diuers sinnes bewrayed in this answere of theirs.

a Accusatio Se.
cerdotum est,
quod penitentiam
non egunt, etia
Iuda penitente.
Hugo Cardin, in
locum.

[a] First, we see the hypocrisy of these wicked chiefe Priests, that though they were (no doubt) conuincid in their consciences by this confession of *Iudas*, yet are not brought to any acknowledgment of their sinne, much lesse to repent of it. Nay, indeede they could neuer endure at any hand to be put in minde of their sinne, that so they might come to amendment. Which of all the Prophets could they heare with patience, if once hee beganne to touch their sinnes? Nay, did they not persecute him in this case, as an Heretike, and a contemner of their sacred dignitie? The reason was, first vpon a false conceit they had, that they could not erre, nor doe amisse. It was their saying of old.

Jerem. 18.18.
Hos. 9.7.

The law shall not perish from the Priest, nor the counsell from the wise, &c. Yea they counted themselues *men of the spirit*, as though none had the spirit of God but they.

1.King. 22.24.

As *Zidkijah* said to *Michaiah*, *When went the spirit of the Lord from me to speake unto thee?* And these later ones were still of the same minde. For when the Officers that were sent to apprehend our Saviour Christ, returned with

10b.7.46.47.48.

this answere, *Neuer man spake like this man. What, say they, are yee also deceived? Doth any of the rulers, or of the Pharisees beleue in him?* as though they could not bee deceived.

ceiued. And when the blinde man, that had newly received his sight, spake somewhat boldly vnto them concerning Christ Iesus, they thought great scorne with it. *Thou art altogether, say they, borne in finne, and drest thou teach vs?* Vnder this pretence they alwaies bare out the matter, and would not endure that any body should reprove them. When *Pashur the Priest* had heard that *Ieremiah* had prophecied against him, *he smote him, and put him in the stocks.* *John 9.34.* *Jere. 20.1.* *Amos 7.10.* And when *Amos the Prophet* spake against the sinnes of *Amaziah the Priest of Bethel*, he complained of him to the King. Yea the *Pharisees* could not endure that our Sauiour Christ himselfe should reprove them, for when hee had denounced many woes against them, one of them sleppeth vp, and telleth him, *Master, in saying thus, thou purtest vs to rebuke*, as though that had beene a hainous matter. And thus is it with the *Pope* at this day, he cryeth out with open mouth, that hee cannot erre: and that all judgement is in his power, and that he must be judged of none. [a] Yea it is to be read in plaine wordes in his owne decrees. That the *Pope* is not to be judged of any man, though being carelesse of his owne and his brethrens saluation, he should draw innumerable soules with him to hell. Secondly, from this perswasion that they could not erre, did arise a damnable pride, which made them thinke it a shame to confess any fault. And therefore, they maintained all their deeds though neuuer so hainous.

Now from this particular example, wee may for our instruction gather this generall Doctrine, that it is the propertie of all wicked men, not to endure to heare of their sinnes, especially if they be great persons, or haue any authority. [b] As the Heathen Orator could say; They are not grieved at al that they haue done amisse, but it grieueth them to be rebuked for it. They cannot abide the libertie of the Ministerie of the word, in ripping vp and laying open their sins. But they will chop Logick with him, whatsoeuer he be, that shall take vpon him to reprove them, & will iustifie themselues and their actions against him. As *Saul* did

*a Dift.40.cap.
Si Papæ.*

Doct. 11.
Wicked men
cannot endure
to heare of
their sinnes.
*b Peccasse
non anguntur:
obiurgari, mole-
ſe ferunt. Cic.de
amicitia.*

1.Sam.15.20. when *Samuel* reproud him. *Yea*, saith he, *I haue obeyed the voyce of the Lord, and haue gone the way which the Lord hath sent me*: as though *Samuel* had done him a great deale of wrong, to challenge him in that manner. So the Prophet *Malachie* bringeth in the people allwayes answering againe when they are accused. The Lord tels them they had despised his name, they answere very fawely, *wherein haue we despised thy name?* He tels them they haue spoyled him: *wherein haue we spoyled thee?* And hee tels them their wordes had beene stout against him, why say they, *What haue wee spoken against thee?* And the Prophet *Hosea* affirmeth as much of the people with whom hee had to deale, that though their sinnes were hainous, and such as caused the Lord to commence an action against them: yet they might not be reprooud for all that, but were ready to flic in his face that shoulde doe it. *Yet*, saith he, *let none rebuke nor reprove another: for thy people are as they that rebuke the Priest.* So long as the Minister doth stroake their heades in their sinne; so long as hee daubeth with untempered morter and soweth pillowes under mens arme-holes, healing their hurt with sweet wordes, saying *peace, peace*, when there is no peace; So long as hee will not open his mouth against them, or if hee doe, so long as hee goeth faire and farre off, as we say, or else frameth himselfe to please their humours, as *Ababs* seruant would haue perswaded *Michaiah*: or which is worse, will be content to runne with them to all excelse of riot: so long he is a man for their tooth, and so long they affect and loue him: But if hee will needes deale sincerely, and will not spare the proudest of them, but will lift vp his voice like a trumpet, and shew them their sinns; then as the Prophet *Ieremias* complained, hee is a contentious man, a man that strineth with the whole earth, no body can endure him. *As Salomon* saith, *a scorner loueth not him that rebuketh him.* Hence was it that when *Ieroboam* heard the Prophet inueighing against the altar that hee had set vp, hee presently bids, *Lay hold on him.* And this was it that made *Abab* hate *Michaiah*, euen because he would be so plaine with

Mal.1.6.7.

¶ 3.8.13.

Hos.4.4.

Ezech. 13.10.18

Iere.6.14.

1.Kin.22.13.14.

1.Pet.4.4.

Isa.58.1.

Jere.15.10.

Piou.15.12.

1.King.13.4.

¶ 22.8.

with him. And the *Galatians* counted the Apostle *Paul* Gal.4.9¹ their enemy, because hee told them the truth. The reason hereof is, first, because as our Sauiour Christ said, *their deeds are so euill*, that they cannot endure the light of the word. *Every man*, saith he, *that doth euill, hateth the light, neither commeth to it, least his deeds shoulde be reproved*. Secondly, because of the swelling pride of their flesh. For as a toad if it bee pricked, swelleth till it burst withall: so they being pricked with the goade of reprooфе, as *Salomon* calleth it, they swell and cannot brooke it. Thirdly, they are so higly conceited of themselues, that they thinke scorne to be reprooved of so base a man as they account the Minister. As *Amaziah King of Iuda*, when the Prophet reprooved him from the Lord for his Idolatrie. *What saith hee, Hauе they made thee the Kings, Counsellors? cease, why shoulde they smite thee.* 1.Chron. 25.15.
16.

This doctrine may admonishe vs, to take heede of this sinne. There is in every one of vs so much selfe-loue, as maketh vs very prone to it. But wee must labour to subdue it, and yeeld our selues meekely to the reprehension of the word that so wee may come to the acknowledgement of our sinnes, without which, as hath beene said, there can be no true repentance. If these cheife *Priests*, as they could not but be conuincid in their conscience, so they had freely and sincerely acknowledged their sinnes, they might haue found fauour with the Lord: but they rather, as wee see, maintaine their sinnes, and therefore they perish in them. [2] As indeede it is a token that a man sinneth vnto death, when hee is so ignorant and blinde, that haing his sinnes discouered to his conscience, yet is not moued at all with them. Let vs therefore suffer the wordes of exhortation, as the Apostle saith, and though we be sharply reprooved, let vs submit our selues. Thus haue the children of God done from time to time. When *Nathan* had ripped vp *Davids* sinne to the quicke, hee humbled himselfe with all meeke-nesse, and said, *I haue sinned against the Lord*. So when the Prophet *Haggai* had rebuked the people of his time, for

Vſe.

a Qui ad mortem peccant, tantam habent ignorantiam & cecitatem, ut nec turbentur in sceleribus, nec penitentia dolore crucientur. Glossa ordinari. in locum. Heb.13.22.

2.Sam.12.13.

Hag.1.12,

Act 2.37.

neglecting to repaire the Temple of the Lord, it is said, they were so farre from stomacking the matter, that they feared before the Lord. And the Jewes that heard the Apostle Peters Sermon, wherein their very particular sinne was laid open, they were pricked in their hearts, and cryed out, Men and brethren, what shall we doe? So the Corinthians being reprooved by the Apostle Paul for suffering the incestuous person vnpunished, were so farre from taking offence at it, as that they humbled themselues by godly sorrow vnto repentance. 2.Cor. 7.10.11. Yea, we should indeede desire such a Minister as may awake vs to the sight of our sinnes, and not suffer vs to sleepe securely in them. As David doth. Psal.141.5. *Let the righteous, saith he, smite me, for this is a benefit: and let him reprove me, and it shall be a precious oile, that shall not breake my head: for within a while I shall euen pray in their miseries: he would be so farre from being stirred thereby, as that in token of his thankfulness, he would pray earnestly to God for them.*

a *Iudas penitens, iuit ad Phariseos, reliquit Apostolos, Nihil invenit auxili, sed argumentum desperationis. Dixerunt enim quid ad nos? tu vide- ris. Si peccasti, tibi sit: non tibi succurrimus, non peccata tua charitatiè suscipimus, non com portanda promittimus, non qualiter deponas onus docemus.*

Quid enim nobis misericordie, qui nec opera sequimur iustitiae? Igit ad fratres, ad condiscipulos. Iuit ad diuinos, & diuinos pergit. Aug. de vera & falsa pax cap.12.
b *Celsus Rhodius letorum antiquarum. li.5. c.9.*

What is that to vs?] As these chiefe Priests are not moued to any remorse for their sinne by Judas his confession: so they doe not comfort him, whome they saw wounded in his conscience, but leaue him to himselfe to sink or swimme: Which was another sinne of theirs. Of which Saint Augustine speaketh in this manner. [a] Judas when he repented, went to the Pharisees for comfort, and left the Apostles, but hee found no ease at their haids, but rather matter of desperation. For they said, What is that to vs? See thou to it. If thou hast sinned, at thine owne perill bee it: wee will not relieue thee, wee will not in charitie vndertake to beare thy sinnes, wee will not teach thee how to cast off the burden of them. For what haue wee to doe with mercy, that follow not the workes of iustice? Hee shold haue gone, saith hee, to his brethren and fellow Disciples; he went to the diuided ones, and perished diuided; alluding both to the manner of Judas his end, that burst asunder in the middest, &c. and also to the name of the Pharisees, which as some [b] thinke were so called,

called, because by a strict kinde of life which they led, they had sequestred and separated themselves from others. And herein they verified that speech of our Sauiour, whiche hee spake in another sense. *They laid an heauie and a grienous* Mat.23.4. *burden upon him, and would not helpe to ease him with one of their fingers.*

From whence ariseth this doctrine, that it is a grieuous sinne, not to comfort those that are distressed and afflicted in conscience. The Prophets every where reprove the neglect of it. *Woe bee to the Pastours, that destroy and scatter the sheepe of my pasture, saith the Lord: ye haue scattered my flocke and haue not visited them.* And the Lord commaundeth the Prophet Ezechiel to prophecie against the shepheards of *Israel*, because they had not strengthened the weake, nor healed the sicke, nor bound vp the broken &c.

And the Prophet Zechariah crieth out against *Idole-shepheards, that looke not for that which is lost, nor seeke the tender lambes, nor heale that which is hurt &c.* Whosoeuer he

Isa.23.1.2. Ezech.34.2.4.

is that taketh vpon him to bee a Minister, should haue both skill and will for the performance of this duety. For his skill, he must *study to shew himselfe a workman that neede not be ashamed, dividing the word of truth aright.* Hee is the steward of the Lords house, he must *giue every one his portion* Luke 12.42: *of meate in due season.* Hee must know the estate of all men and frame his instructions accordingly. As all meate is not fit for all stomackes: but they that are weake and sicke, must haue food of more easie digestion and better nourishment, then they that are strong and in health: so all instructions will not serue for all men. They that are sicke in their soules, with a sight and feeling of their sinnes, must haue the promises of the Gospell applyed vnto them, for their comfort. And therefore, hee must pray to God to giue him *a tongue of the learned, that he may knowe to minister a word in season to him that is weary.* And for his will, hee must knowe, that this is one maine end of his calling, whereunto withall diligence hee must apply himselfe, *even to preach the Gospell to the poore, to heale the broken hearted,*

Doct.12.

They that are distressed in conscience, should bee comtorted.

Isa.23.1.2. Ezech.34.2.4.

Isa.1.16.17.

2.Tim.2.15.

Luke 12.42:

Isa.50.4.

Luke 4. 18. to preach deliverance to the captiue and recovering of sight to the blind &c. Hee must bee like that good Samaritaine, seeing men wounded in their consciences hee must bind vp their wounds, and powre in wine and oile to supple them and refresh them. He is a Physician for mens soules, and therefore he must apply vnto them the balme of Gillead, even the sweete comforts of the Gospell, that the health of Gods distressed people may bee recovered. If it be the duety of all Christians to comfort the feeble minded, as the Apostle exhorteth, much more doth it appertaine to the Ministers of the word, that are chiefly set apart thereunto. Yea it is one principall part of Prophesie, that is, the Ministerie of the word. *Hee that propheseth, saith the Apostle, speaketh vnto men, to edifying, and to exhortation, and to comfort.* As it is one propertie of the word to minister comfort, (as the Apostle saith,) *Whatsoever things are written aforetime, are written for our learning, that wee through patience and comfort of the Scripture might hane hope: and David saith, The statutes of the Lord are right, and reioyce the heart.* So the Minister must apply it in such sort, as it may haue this comfortable effect, in the heartes of those that stand in neede of it. For this cause, *Eli the Priest sate vpon a stoole at the doore of the Tabernacle, that he might be ready at all times to performe this duety.* Thus did *Ananias comforte the Apostle Paul being exceedingly cast downe, with the vision which he had seene.* And thus did *Paul and Silas comforte the Tayler that was ready in the horrour of his conscience to make away himselfe.*

Acts 9. 17. & 16. 28. &c.

Vse. 1.

This doctrine serueth first, for the reproofe of all such Ministers as will not performe this duety: but rather take pleasure in cutting and launcing, in wounding and afflicting the poore consciences of men. It is true, wee cannot bee too seuer against obstinate and impenitent sinners; but yet when it appeareth that they are humbled for their sinnes, then they are to bee comforted and raysed vp. If a Chyrurgion doe onely cut and launce mens sores, and never bind them vp; if he onely apply corrosives, and no lenitius;

he

he is rather a Butcher then a Chyrurgion. In like manner if a Minister doe onely beate men downe with the terrors of the law, and never labour to rayse them vp with the comforts of the Gospell; he is an hangman and an executioner rather then a Minister. And therefore, wee must labour to take a right course in administring the word. We must not preach the lawe alone, nor the Gospell alone, but both together: and yet both in their right order. The law must goe before, to beat downe the pride of mens hearts, and the Gospell must follow after, to minister comfort vnto them.

VVhen *Nathan* had throughly humbled King *Danid*, with denouncing Gods iudgements against him for his sinnes, then hee spake peace vnto him againe, saying. *The Lord bath put away thy sinne, thou shalt not die.* When the Apostle *Peter* saw the effect of his Sermon, that it had pricked and wounded the people in their hearts, hee was most ready to comfort them againe with the promises of mercy.

2.Sam.12.13.

Act.2.37.28.
&c.

VSe.2.

Secondly, this doctrine also serueth to teproue all those, that haue no abilitie to performe this duety. A number (God knowes) are ignorant persons, of no gifts for this worke of the Lord, and besides, are so giuen ouer to the world, as they haue no desire to come to knowledge. So long as they may *eate the fat, and cloth themselves with the wooll,* they care not what becommeth of the poore sheepe.

Ezech.34.3.

They haue more regard of the gaine of riches (²) as one saith, then of the saluation of mens soules. But alas, this intollerable defect neuer sheweth it selfe more shamefully or with greater hurt, then when men stand most in neede of spirituall comfort, namely, at the houre of death, or in the time of some great affliction. For as Shepheards that want skill to helpe a poore sheepe out of the ditch, cut his throat in time, to make it mans meate, that it may not bee said, it died in a ditch: so these miserable comforters, are driuen to take some indirect course, whereby for want of knowledge, they slay many a poore soule. And thus in many places are the miserable and desperate calamities of the people prouided for, when their necessitie doth most of all require better comfort.

a. *Apud eos non animarum salus, sed lucrum queritur diuinitarum Bern. in Psal.91. Serm.5.*

Thirdly,

Vſe.3.

Thirdly, it serueth to admonish all of vs, that bee Ministers of the word, to labour diligently in this behalfe, that we may releue the distresses of Gods people. Every Minister of God should bee an *Interpreter*, as *Job* saith, able to deliuer aright the reconciliation made betwixt God and man, the word whereof is committed vnto him: able to open the couenant of grace, and rightly to lay downe the meanes how this reconciliation is wrought, and to apply the same accordingly: and so to declare to man his righteousness: that is to say, (as that reuerend and worthy man of blessed memory, Master *Perkins* doth expound it) when a poore sinner by his sinnes, is brought downe to the gates of hell, and by the preaching of the law to a true sight of his misery, then it is the duty of a Minister, to declare to him his righteousness, namely, that howsoeuer in himselfe he be, as he is, as foule as sinne can make him, and the law can discouer him to bee: yet in Christ hee is righteous, and by Christ so iustified, as hee is no more a sinner in Gods account: and also to maintaine the same for the quiet of his conscience, against all the power of darknesse whatsoeuer. Now this cannot be done without a speciall gift from God. And therefore, we are to pray earnestly vnto him, that the knowledge of Christ Iesus and of heauenly things may not onely swimme in our braines, but may also bee engrauen in our heartes, and imprinted in our soules by the finger of God, that so wee may bee able to comfort them that are in affliction out of the feeling of our owne heartes: even by the comfort, wherewith wee our selues are comforted of God.

2. Cor. I. 4.

See thou to it.] The cheife Priests are so farre from comforting *Iudas* in his distress, that they doe rather despise him, and in a manner laugh him to scorne. They hired him, and set him on worke, and yet now that they haue effected what they would, they doe not respect him.

Dod. 13.
Traitors are
hated euen of
those that haue
benefit by the

Where we may obserue, the iust reward and punishment of traytors: they are odious euen to them that haue benefit by them. And this wee are taught euen by the light of nature

Iob. 33. 23.

2. Cor. 5. 19.

nature. It is not likely, (a) saith one, that any wise man can from his heart wish well to a trayour. For as they that stand in neede of the gall or poysion of beastes for a medicine, doe onely take delight in them, as long as they haue vse for them; but when they neede them no longer, they detest and abhorre them: so there is no man loueth a trayour, but whiles he hath occasion to abuse his villaue: when he hath brought that to passe by him which he desired, hee hateth him as a most wicked wretch, and dares not repose any trust in him, whom he hath found treacherous to those, to whom hee should haue beeene faithfull. (b) For how can he be thought faithfull to a stranger, that hath betrayed his friend. (c) VVhen *Scylla*, the daughter of *Nisus*, had spoyled her father of his fatall haire, which was held a great stay to the Kingdome, and had brought it to *Minos* the enemy of her country, howsoeuer he were content to take the benefit of the treason, for the furthering of his victories; yet hee abhorreth her, that was so vnnaturall: and though she offered to swimme the Sea after him, yet hee regarded her not. When *Antigonus* had abused a fellowes treacherie to betray his enemy, and when his friendes maruelled, that hauing brought his purpose about, hee did not any way gratifie the fellow; he made this answere, that he loued trayours so long as there was any vse of their treason, but afterward he hated them.

Plutarch reporteth the like of one *Rhimotalcus a Thracian*, who reuolte from *Antonius* to *Augustus*, and after the victory did most insolently and out of measure boast of that he had done. Wherupon *Augustus* turning him to one of his friends said vnto him. *I loue treason but I hate the traitour.* And *Peter Martyr* maketh mention of one *La- sthenes*, who hauing betrayed *Olynthus*, the Citie where he dwelt, vnto the *Macedonians*, thought hee should haue beeene had in great honour of them for the fact; but finding the matter to fall out farre otherwise, (for the souldiers called him nothing but trayour all ouer the campe) hee complained to King *Phillip*, who made him this answere,

Hh

that

a *Erasmus de lingua.*b *Nemore quam sapiens proditor cre- dendum putauit.**Cic. in Verron.**Lib. 1. & paulò post. Habet ho- norem ut prodi- tori, non ut ami- co fidem.**c Ouid. Metam. lib. 8.**magni fiducia regni.**Pi te submone- ant, o nostri in- sumia sancti, Orbe suo, tellusq; tibi, pontusq; nege- tur, &c.*

Treditionem a- mo, proditorum odi.

Pet. Mart. loc. com. class. 4. c. 16

that his countrymen were very rude and homely fellowes, and could not tell how to call things, by any other but their owne proper names: they call, saith hee, a spade, a spade; and so a traytour, a traytour. And thus the man, contrary to his expectation, was had in derision, and laught to scorne at all handes. So that we see treason is so hainous: that it is execrable euen to a mans enemies. Princes doe sometimes reward them indeede, but it is not because they thinke them worthie of it, but because they would stirre vp others to doe the like, if neede require.

Yse.

And therefore this in a word, may bee a warning to all men, that seeing traytours are thus odious, euen to those to whom they haue done seruice, they take heede of treason, and containe themselues in all boundes of loyaltie, towardes those to whom they owe duty.

It were well, if our treacherous and false hearted *Papists*, which viperlike, seeke to gnaw out the bowels of their native countrie, would thinke of this. Those fugitiue persons among them, that runne beyond the Seas, and offer their seruice to their holy Father, for subuerting the land, haue some experience of the trueth of this. For all the reward they get is this, to bee sent backe againe, that by the hand of the Magistrate, they may receiue deserued punishment for their trayterous designes. And doubtlesse, if their mischeiuous imaginations should prosper and take effect, which the God of heauen forbid, they should gaine little by the match. For though their fact might bee acceptable: yet themselues would bee odious, euen to those that set them on worke.

And brought againe.] This is the third part of *Iudas* his repentance, namely his satisfaction. That it might appeare that his sorrow was not dissembled and counterfeite, but true and vnfained, hee bringeth againe to the high *Priest* the money which he had reciued of them; and when they would not receive it, whether they would or no, hee cast it downe in the Temple. This was very commendable in him: but yet here he failed, that hee was carefull to make satis-

satisfaction to men, but had no care to reconcile himselfe to God, whom by his sinne hee had most of all offended. It is true in this case, which our Sauiour Christ saith in another case. *This ought hee to haue done, and not to haue left the other undone.* Mat, 23.23.

But here in the example of this wretched man wee are taught, that there is no true repentaunce, where ther is not restitution made of goods vnlawfully gotten. The law of God was made very strict to the ¹ Iewes in this case. *If any man deny that which was taken him to keepe, or that which was put to him of trust, or doth by robbery or by violence oppresse his neighbour, or hath found that which was lost, and denyeth it, and sweareth falsely, he shall restore the robberie, &c.* And in another place, *When a man or a woman shall commit any sinne &c. When they shall confess their sinne which they haue done, and shall restore i be dammage thereof with his principall &c.* And indeed this is a part of iustice, which giueth to every man that which is due vnto him. And wee haue a memorabile example of it in good *Zacchaeus*, who being conuerted, stood forth and made protestation in the presence of Christ, that if he had taken ought from any man by forged cauillation, he would restore him fourfold. As if hee should say, I knowe that I haue deceiued many by impostures and cosening trickes, which is nothing else but theft in the sight of God, and therefore I will make restitution, according as the law inioyneth in that case. Now this was the law for theft, *that, if a man steale an oxe or a sheepe, and kill it or sellit, hee shall restore fine oxen for the oxe and fourre sheepe for the sheepe.* And hereupon *David* adiudged the man that had taken from his poore neighbour his onely sheepe, that hee should restore the sheepe fourfold. And no doubt a man that truely repenteth, is so affected, that he cannot endure about him, that which he knoweth to be another mans, and not his owne. Whereupon Saint *Augustine* hath a good saying, (²) There is, saith he, a lewd kinde of people, that would haue the punishment of their sinne released, and yet would enjoy the thing for which their sinne was committed

Doct. 14
No true repen-
tance without
restitution.
Lexit. 6.1.2 &c.

Num. 5.6.7.

Luk. 19.8.
Exod. 22.1.

2.Sam. 12.6.

a *Pessimum ge-*
nus hominum est
quod sceleris pa-
nam relaxari, &
id propter quod
scelus admisimus
est, possidere cu-
pit. Cui peniten-
ti medicina non
prodest. Si enim
res aliena prop-
ter quam pecca-
tum est, cum
reddi possit non
rcddatur; non a-
gitur penitentia,
sed fingitur. Si
autem veraciter
agitur, non re-
mittitur pecca-
tum nisi restitu-
tur ablatum.
Aug. Epist. 54.
ad Macedon.

ted. But the medicine of repentance doth these men no good. For if other mens goodes, for which a man hath transgressed, if they may be restored, bee not restored, hee doth not repent indeede, but onely counterfeit repentance.

Leuit.6.5.

But if a man repent truely, the sinne is never remitted: vnlesse that which is wrongfully gotten be restored. And this is also implied in the law of God, where the party delinquent, is commaunded to make restitution in the case before mentioned, and *to give it unto him to whom it appertaineth, the same day that hee offereth for his trespass: as if it were in vaine for him, by oblations to expiate his sinne, vnlesse first he restore that which hee hath wrongfully gotten:* Not that restitution doth purge a mans sinnes before God, for Christ Iesus alone is the *propitiation for them*, as the Apostle saith; but because it is true repentance. For wheresoever there is true repentance, there is an acknowledgement of sinne: and where sin is acknowledged, there is a loathing, an abhorring, and a detestation of it. Now it is sinne not onely vnlawfully to take away other mens goods, but also vnlawfully to retaine them. And therefore, the Apostle saith, *Let him that stole, steale no more &c.* But so long as a man doth wrongfully retaine other mens goodes, so long he stealeth. And the Prophet Ezechiel maketh it the marke of a godly man, *to restore the pledge unto the debtor.* And when the King of Niniveh called his people to a generall humiliation for their sins, amongst other duties, he vrgeth this as most necessary, that *every man turne from the wickednesse that is in his handes.* And certainly, true repentance never goeth before, but a desire to make restitution followeth after.

Vfe. 1.

This doctrine serueth, first to reprove all those that neglect this duty. They thinke it a shame to restore anything, but they thinke it no shame to gather what they can by hooke or by crooke, by right or wrong. But there are two sorts of people, that are especially taxed in this place.

Against sacrilege.

First our sacrilegious church-robbers, who vnjustly turne the reuennues of the Church vnto their owne proper vse. Whatsoever hath beene given in great deuotion by our fore-

fore-elders to the maintenance of Gods worship, they take it away, as being forsooth too much & too large allowance for a Minister. And herein they deale with vs, as *Dionysius* dealt with *Iupiter Olympius*, who tooke from him a massy garment of gold, which *Hiero* had dedicated to him of the spoiles of *Carthage*, and gaue him a woollen cloake, saying that the other was too heauy for summer, and too cold for winter, but this was fit for both seasons. But this is a farre more greiuous sinne, then the world taketh it to bee. *Salomon* saith, *It is a destruction for a man to denoure that which is sanctified.* *Tron. 20.25.* VVhen a thing is consecrated to holy vses, if any man afterwards meddle with it, it will bee his destruction, as the baite is to the greedy fish, (a) VVhereupon one saith well, how euill a thing it is, and how carefully to bee auoided, for a man by deadly preuari-cation to goe about, either to retaine or to aske againe that which he hath consecrated to God; Let *Anarias & Sapphira* bee an example: whome, vnfalhfully withholding some part of the price of the land, not onely the voice of the Apostle did rebuke, but also the feueritie of Gods iustice did slay, as inuaders of Gods right. So that if any man beeing ouercome with carnall inticements, shall thinke he may require that againe which is already deuoted to God, hee is not a lawfull possessor of that which is his owne, but is pronounced to be an inuader of that which appertaineth to God. And hereupon the Prophet *Malachie* tellth the people of his time, that in withholding their tithes and offerings from the *Leuites*, they spoyled God himselfe. *UVail a man;* saith he, *spoyle his Gods? yet haue you spoyled me. But yee say wherein haue wee spoyled thee? in tithes and off'rings.* God accounteth that to be taken from himselfe, which was either denied, or badly paid to the *Priests* and *Leuites*. The reason is because they were occupied in Gods Ministerie, and God who by right might haue exacted much more at the hands of his people had as-signed them the tithes for their wages. And indeed, there were many things in this sinne, which were ioyned with the

Ælian. var. hist.
lib. 1. cap. 20.
a Quam sit ma-
lum quamq; olli-
citi effigendum
siquis de hoc
quod Deo vouch-
rit, aut actinere,
aut re petere ali-
quid mortifera
preuari-catione
pertinet; exem-
pli sunt Anarias
& Sapphira;
quos de pretio a-
gri quandam
partem infideliter
subtrahentes
non solum vox
Apostolica tan-
quam diuini iu-
ris inuasores in-
crepauit, sed eti-
am feueritas in-
stie divine oc-
cidit. Si quis igi-
tur rem dominio-
iam deuotam,
carnali vicius
illec ebra, credi-
derit denio re-
reposeendum, non
est legitimas i-
sue possessor, sed
diuini iuris pro-
nunciatur inua-
for. Fulg. Epist. 1,
de coning. deb.
*Mal. 3.8. **

proach and contempt of God himselfe.

For first of all, they bewrayed themselves to be prophane contemners of the grace of God, seeing they grudged to be at any cost for those things, whereby the Lord sealed his presence vnto them, and whereby hee testified that hee had set his house among them.

Secondly, there was a manifest transgression of Gods law, who had professed that their tithes were due to himselfe, and that hee had giuen them to the *Leuites*. For so it is said in the law. *All the tithe of the land, both of the seede of the ground, and of the fruit of the tree, is the Lords; it is holy to the Lord.* And in another place: *I have giuen the children of Levi all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.*

Thirdly, there was grosse ingratitude, in that they denied the tithes of their fruits vnto him, who by his liberallitie had giuen them their life, and all things tending to the maintenance thereof.

Fourthly, it was a token of impiety, that for their owne priuate benefitte they suffered the *Leuites* to faile, and so the seruice of God to fall to the ground.

Last of all, it was a part of iniustice, to denie to the *Leuite* that wages, which was due and appointed vnto them by the Lord. So plentiful and so manifold was this sinne, which God in this place vpbraideth them withall. And therefore, marke what followeth vpon this. *You are cursed with a curse; for yee haue spoiled me, euен this whole nation.* Wheresoeuer this sinne is suffered, there the curse of God hangeth ouer the whole land. This may very fitly be applied to our times. For though the *Leuticall Priesthood* bee abrogated by Christ, yet the ministerie of the Church remaineth still to the end of the world. And the Lord hath appointed that the Ministers of the Gospel should be maintained still. Our Sauiour saith, *The labourer is worthie of his wages.* And the Apostle proueth it at large, that there is maintenance as due to the Ministers of the Gospell, as euer it was to the *Priests* in the time of the law. *The Lord, saith*

Leuit. 21.30.

Num. 18.21.24.

Mal. 3.9.

Mat. 10.10.

1. Cor. 9.14.

faith hee, hath ordained, that they that preach the Gospell should live of the Gospell. And how carefull the Primitive Church was to prouide for their teachers, may appeare in the *Acts and Epistles of the Apostles*. But when once it pleased God to conuert Kings and Emperours vnto the knowledge of Christ, they very bountifullly enriched the Church, and assignd vnto it tithes and other reuennues.

Which order was so inuiolably kept for a long time, (a) as that there was a decree, that whosoeuer should estrange tithes from the Church, and giue them to the vle of Lay persons, hee should bee accounted not the least among the greatest Heretikes. But when superstition beganne once to grow, and the ancient discipline of the Church was decayed, then beganne many abuses about Church reuennues.

For the *Pope* first of all, alienated the property of tithes, and erected impropriations (rightly so called, as altogether improper for them that haue them) for the maintenance of a sort of lazie Monks and Friers, which like *Locusts* haue devoured the Church. And this appeareth euен in our owne stories. For when as in the raigne of *Henry the third*, the Bishops of *England* made suite to the *Pope*, that impropriate benefices might bee restored to their first vse, at the contrary request of the Monks, the *Pope* determined they should stand as they did. But the *Pope* is not only too blame in this case, but many also of our owne Ministers are in fault. For when ambitious spirits beganne to striue impudently for Church-livings, they were content basely to stoope on their knees, as Camels doe for their burdens: and to lay their livings in the lap of euery *Dahilah*, to shauke at their pleasure, and to take away from them that wherein their strength consisted. Hence part of the tithes and reuennues is sold away, part is taken away from the Church by Noble men, and part translated to other vses, by the decesses of Princes: so that now the poore Church of God is constrained, either to satisfie the couetousnesse, or to minister fewell to the prodigality of priuate perlons: and all men take pleasure to spoile those things, which our devout fore-fathers

*Qui decimas
Laicis donaret,
inter maximos
Hereticos non
minimus bade-
tur. Willet.
contr. 2.
quest. 3.*

Mat.27.35.

fathers bestowed vpon the Church. As the Souldiers dealt with the garments and coat of Christ, *they parted his garments and cast lots*: so doe these men deale with the possessions of the Church. They share and diuide amongst them the goods of the Church, and cast lots for them, and in the meane while, suffer Christ Iesus to hang miserably vpon the Crosse. Some deuoure, some spoile the Churches goods, and in the meane while suffer the Ministers of the Church and the true Teachers of the Gospell to starue and pine. Thus they crucifie Christ, and cast lots for his garments. And this sin is so much the more hainous, because a great number of those that are guilty of it, would bee counted great Professours, and very religious. They may not bee termed wasters and spoilers, but friends and fauourers, yea defenders of the Church. But shall I tell them how they

Brentius in Iuc.
23.

defend it? Euen iust (as one saith) as the Souldiers defended Christ, when he hanged vpon the Crosse. It is the commendation of that good *Centurion*, that out of his loue to the

Luke 7. 5.

Nation of the *Jewes*, *he built them a Synagogue*. This man shall rise vp in iudgement against these persons, who by transferring Church-goods to their owne priuate gaine, as in such as lieth in them, do pull downe Churches. With what face dare they boast themselues to be Christians, when they offer such iniurie to Christ, in his poore Church and Ministers? how can they professe that they abhorre *Idols*, when thus grossly they *commit sacrilege*? The very Heathen men haue condemned this sinne. They could not endure the spoiling of their Gods in any whosoeuer hee were. And

Rom.2.22.

therefore, when a yong child at *Athens*, had taken vp a plate of gold, that fell out of *Dianas coronet*, hee was brought before the Judges: who set before him gugawes and rattles to play withall, and the plate also, and when the child refused the trifles and tooke the plate againe, hee was not spared for the tendernesse of his age, but was punished

Aelian. Var. Hi-
stor. I. 5. c. 16.

as a Church-robbere. And the ciuill lawes are altogether against it: holding, that the things of God (such as are our ^(a) tithes and reuennues of the Church) ought not to belong

*a Sacrum dici-
tur, quicquid
mancipatum est
cultui diuino, ut
Ecclesia, vel res
Ecclesie. Magist.
sentent. lib. 3.
distinct. 27. C.*

long to Lay persons; And it is well spoken by one to this purpose: That whatsoeuer is designed as proper to diuine worship, is of right and iustly reputed holy; of which sort is the Church, and all things of the Church, or belonging to it. And surely such and so heauie haue been Gods iudgements denounced and executed against these sacrilegious Church-robbers themselues, that by colour of their impropriations deprive the godly *Leuites* of their proper liuings, and drove them out of their countries, that we canot otherwise esteeme of such intruders vpon the rights of Gods Church, then as men giuen ouer to the God of this world, hauing made an irrecoverable shipwracke of a good conscience. For to seaze vpon the Church-liuings, & thereby to bring the Ministers to extreme beggerie, what is it else, but after the manner of the *Iewes* & *Gentils*, though vnder some other pretence, yet with no lesse cruelty, to persecute and make hauock of the Church it selfe? And therefore, the Lord may iustly take vp the same complaint against vs in this behalfe, as he did before against the *Iewes*. For Christ himselfe is spoiled, when those things are spent vpon profane vses, which should serue for the maintenance of his Ministers. For tithes are due only to the Church, and canot be alienated to any other vse, nor turned to the maintenance of Laie men. For where tithes are paid, there must be a matter of giuing and receiuing. *The Minister* Phil.4.15.
1.cor.9.11.
giueth spirituall things, as the Apostle saith, and *receiueth carnall things*. Now because Lay men cannot performe this duty, they haue nothing to doe with the tithe: for not keeping the condition, they cannot claime the couenant.

(a) With what face, or with what conscience can they receiue tithes and other offerings, that cannot offer vp praiers for themselues, much lesse for others? I doe not preſſe this, as though I meane to determine, that the Ministers of the Gospell might not bee maintained by some other meaneſ. For I am perſwaded, that it is in the power of ciuill Magistrates, to allowe anie other maintenance to the Minister, so that it bee competent. But this I ſay,

*qua fronte
qua conscientia
oblationes vultis
accipere, qui tix
valetis pro vobis
nendum pro alijs
Deo preges of-
ferre?*

that for as much as tithes are by law established amongst vs. for this purpose ; to be the hire of the Lords labourers, and the wages of his workemen: it will be as great a sinne to defraude the Minister of his portion , as to keepe backe the meat or wages from an ordinary labourer. Which as the Apostle *James* saith , is a sinne that crieth loud in the eares of God for vengeance. And yet for all this, the matter is come to this passe, that he is well , that can catch anything from the Church : Yea, I could name a Knight of no small worth in the Countrie , that maintained openly , that a small allowance is fitteſt for a Minister , to keepe him sober for reckoning , leaſt hauiing too much, he ſhould waxe idle. Indeede it is true , they that neuer were ſincere hearted , are ſoone corrupted with preſeruent. As God knowes , wee haue expeſience of too many , who whiles they had but a poore maintenance , were very diligent and painfull Preachers : but after they haue added ſteeple to ſteeple , and liuing to liuing , the fire-edge is taken off them , and then (as though now they had got that they preached for) they waxe ſo hoarſe and ſo rufy , as if ſome bone ſlukke in their throats , that they can hardly preach at all. But they that entred into the ministerie with a ſincere affection , and made the glorie of God and the ſaluation of his people , and not filthie lucre , the end of their preaching , [a] are by preſeruent ſtirred vp to greater diligence in their callings ; and the more boountiſt that God is vnto them in their maintenance , the more carefull are they to render according to the reward beſtowed vpon them : wretched therefore and wicked are they that are thus minded , whouer they bee. And this is the miserie of our Church , that it is pilled and polled in this manner : and that by this meaneſ many faithfull Ministers of excellent giſts , are brought to extreme pouertie , because as it was in the daies of *Nehemiah* , *The portions of the Leuites are not giuen*. Nay , in many places the Minister hath ſcarce the allowance of *Michah his Leuite* , [b] which was ten ſhekels of ſilver by the yeare , and a ſute of apparell , and his meat and drinke .

a. *Honos alit
artes, & omnes
incenduntur ad
studia gloria.*
Cicer.

2. Chro. 32. 25.

Nehem. 13. 10.

b. Ten ſhekels
is of our coine
23. ſhillings, 4.
pence, every
ſhekkel being
2. ſhillings 4.
pence.

drinke. *Judg. 17. 10.* For I knaow a Minister that hath but bare soure pounds to liue on for the whole yeare. Hence commeth it to passe, that many yong schollers of great hope and singular towardnesse, doe leaue the studie of Diuinitie, and betake themselues to the Lawes, or to Phisicke. And hence the Church is pestered, I say pestered with *Ierooboams Priests*, such as were never brought vp in the schooles of the Prophets, but taken from base trades, and as one saith well, were made *Priests* before euer they were good Clerkes. Hence it commeth to passe, that *propheſſing faileth* in many places, and therefore *the people periſh*. Hence is it, that many that haue care of mens soules, are *miserable comforters*, as *Job* saith, *Phisitians of no value*. Hence is it, that the poore people of God are pittifullly *diſpersed*, and *scattered abroade as ſheepe without a ſhepherd*. Hence is it, in a word, that *the Regions are everywhere white unto the haruet*, but few *labourers* to put in the ſickle. I doe not all this while pleade mine owne cause: I thanke God, none of these rauenous *Harpies*, and *greedis cormorants*, haue preyed vpon my Church. But I haue all the reuennues of it, with as little prejudice as the moſt of my brethren. But as the Prophet ſaid in another caſe. *For Zions ſake, I cannot hold my tongue, and for Ierusalems ſake, for the poore Churches ſake, I cannot ceafe*. And I would to God, that all we that be Ministers, and haue any thing to doe with these persons, bee they neuer ſo great, would euen *crie aloude* againſt them, and *ſpare not, but lift vp our voices like trumpets*, to rowſe and awake them out of this ſinne. Here wee ſhould all bee right *Boanerges, Sonnes of thunder*, to threaten and thunder out the iudgements of God againſt this horriblie ſinne of ſacriledge. But alas, wee may crie till our hearts ake, before wee ſhall preuaile with the belly that hath no cares: vnleſſe Christian Magiſtrates, who are *nurſing Fathers to the Church*, doe by their power worke a reformation. (2) This ſinne, as a worthy Minister in our Church once ſaid, is the *Kings euill*, and therefore no hand but his can heale it. There was indeede

*1. Kings 12. 31.**John Lambert
holy Martyr.**Prou. 29. 18.**Job. 16. 2.**& 13. 4.**Mat. 9. 36.**Job. 4. 35.**Mat. 9. 37.**Isa. 62. 1.**Isa. 58. 1.**Mar. 3. 17.**Isa. 49. 23.*

a Mr. Perkins
in a Treatise
of the duties
of the Mini-
ſterie.

Indg. 17.6.

the like calamitie in the Church of the Jewes, but it was only then, when there was no King in Israel; but every man did that, which was good in his owne eyes. But seeing wee haue, by Gods blessing, a wise, a godly, and religious King, let vs pray to God, to put into his heart that care of Nehemiah, for the good of the Church, that hee will not suffer every man to robbe and spoile it as it pleaseth his couetous minde, but cause them, and compell them to bring their tithes of Corne, and Wine, and Oile, euen of all their fruits vnto the house of God. And in the meane while, let all such persons know, that they must one day giue account of their sacriledge vnto God. The lawes of men doe rather Patronize then punish them, and therefore, let them be sure, that God will at last take the matter into his owne hand. Horrible are the examples of Gods iudgements vpon this sinne in former ages.

Nehem. 13.11.12.

bring their tithes of Corne, and Wine, and Oile, euen of all their fruits vnto the house of God. And in the meane while, let all such persons know, that they must one day giue account of their sacriledge vnto God. The lawes of men doe rather Patronize then punish them, and therefore, let them be sure, that God will at last take the matter into his owne hand. Horrible are the examples of Gods iudgements vpon this sinne in former ages. Bala- shazzar King of Babylon, abusing the holy Vessels of the Temple vnto prophanie vses, was first wounded inwardly with terroure of conscience, and afterwards was cruelly murdered. And wee reade in both the bookees of Mac-

b 1. Mac. 9.54

cabees of (b) Alcymus, (c) Heliodorus, (d) Lysimachus,

35.56.

(e) Antiochus, (f) Menelaus, and (g) Nicanor, all

c 2. Mac. 3.24.

notorious Church-robbers, and all came to fearefull ends.

25.

Now God is still as iust as euer hee was, and detesteth

d & 4. 39. 41.

this sinne as much as euer hee did, and therefore at the last,

42.

they may asslire themselues, to receiue the like punish-

e & 5. 15. 16.

ment, vntesse they preuent it by speedie repentance.

10.28.

And therefore, as Daniel said in the like case to Ne-

f & 13. 4. 5. 6. 7.

buchad-nezzar, Let my counsell bee acceptable vnto them,

g 15.30.31.32.

and let mee aduise them in the feare of God, to breake

33.

off this their sinne by righteousness. Let them make re-

Dan. 4.24.

stitution of that which most vniustly they haue so long de-

Leuit. 5. 15.16.

tayned, that so there may bee a healing of their sinne. And

this doth the law of God require at their handes. If any person transgresse and sinne through ignorance (much more if hee doe it wilfully, against his knowledge, and against his conscience) by taking away things consecrated vnto the

Lord,

Lord, hee shall then bring for his trespass offering unto the Lord, a ramme without blemish out of the flocke, with two shekels of siluer for a trespass offering. So hee shall restore that wherein hee hath offended, in taking away of the holy things, and shall put the fift part more thereto, and gine it unto the Preifts: so the Preift shall make an attonement for him, and it shall bee forgiuen him. Where wee see, there is no hope of forgiuenesse, where there is not some conſcionalle reſtitution made in this behalfe. And therefore let all those that haue any Impropriations in their hands, be hereby moued to make ſome reſtitution, in whole or in part, as their estates may beare, as ſome already haue done, to the diſburdening of their owne conſcience, and to the good example of others.

Another ſort of people, that are to bee reprooued in this place, are cruell and mercileſſe oppreſſoures: that fill their houses with the ſpoiles of the poore, *beating them to peices; a Rustica gens et optima flens;* and grinding their faces with hard and intollerable exactions. *Isa.3.14.15.* Yea it is held a matter of pollicy by the great *& pessima gaudi- Nimrods* of our dayes ⁽¹⁾ to keepe the poore people vnder by all meanes poſſible: and therefore they laden them with heauie burdens and grieuous impoſitions: ſometimes racking their rents aboue meaſure, ſometimes incloſing their commons: and ſometimes depopulating their houses, that it may be truely ſaid of many, *desolation and deſtruction is in their path.* Wheresoever they ſet their foote, they make hauocke of all. *They Spoile houses which they neuer buiſled,* ^{1Sa.5.9.7.} *they caſt out widdowes emptie:* and by decaying of tillage, ^{Job.20.19.} *they take away the gleaning from the hungrie,* as *Job* ſaith. As ^{& 22.9.} *it is ſaid of an herb called Cardamum or garden Cresses, that it soaketh the moisture from the roots of all other hearbes and maketh them wither:* and of the Eagles feathers, that they conſume the feathers of all other birdes; ſo wheresoever these cruell oppreſſoures come, none can thriue by them, that are within their reach. They are like the beaſt called a *Berer,* that biteth ſo ſore; as hee neuer looſeth his teeth, till hee haue broken the bones (*Ital. Solin. cap. 23.*). So doe

a Semper auaritus alieno vtitur, alieno se pafcit damno; est illi præda egestus alterius, est illi letitia fletus alienus. Quot amissa deplorant, super que inuasi ple-riq; gratulantur? Innocens rusticus perditum in gemiscit iuuen-
 cum; & tu in co-
 rus turum excole-
 re disponis, &
 fructus te putas
 posse capere ex
 gemitis alienis
 vidua tota supel-
 letile dispolia-
 tam domum tu-
 am dolet, & tu
 eadem supelle-
 tile domum tu-
 am ornatam eſe
 letaris. Dic mi-
 hi O Christiane,
 non compunge-
 ris, non conſtrin-
 geris, cum vides
 in hospitio tuo la-
 crymas alienas?
 Dicit scriptura
 sancta, carnem à
 bestijs discerp-
 tam ne comedи-
 tote; cur quod
 hostilis bestia fu-
 perabit, tu ſæuior bestia de vorasti? Aiuunt pleriq; lupos leonum ſubſequi ſolere veſtigia, & non
 longe ab eorum venatibus aberrare; ſcil. ut rabiem ſuam rāpina ſatient aliena, & quod leonum
 ſatiritati remanet, id luporum rapacitate conſumatur. Sic & iſi auaritiae lupi, uſurariorū
 veſtigia ſubſecti ſunt, ut quod illorum rapacitatis ſuperfuit, horum cedere feritati. Ansbr. de A-
 uaritia & Anania Serm. 59.

and

and bid the Deuill split them.

This oppression is a greiuous sinne , satre worse then theft. For theft for the most part is done secretly and by deceit , but this is committed openly and with violence. God commended his poore people to the mighty men of this world, not that they should spoile them, but that they should defend and releiue them. And if he shall be cast into hell, that hath not giuen of his owne, whether shall he be sent , that hath invaded and seized vpon that which was another mans? If he shall burne with the Deuill , that hath not cloathed the naked: where shall hee burne , that hath spoiled him of his cloathes? If Christ say, Depart yee cursed &c. Mat. 25.41. for I was hungry, and ye gaue me no meate, he may say to these oppressours, I was hungry and ye tooke from me that which I should eate: that which you gaue to to your hawkes and hounds ye tooke out of my mouth &c. Wee doe not reade that the rich glutton tooke any thing from Lazarus, onely hee gave him nothing. Neither doth Abraham say vnto him, Sonie, remember that the poore man had meate to eate, & thou tookest it from him, &c. and yet we see, hee is in hell in torments. What therefore shall become of such, as make hauock of the poore? And therfore as one saith (a) wee haue great cause to feare that sentence of Christ , that threateneth, that every tree that bringeth not forth good fruit shalbe hewen downe and cast into the fire. For if barrennesse must be cast into the fire, what doth rauening crueltie deserue? And if he shall haue iudgement without mercy, that sheweth no mercy , what iudgement shall hee haue that exerciseth oppression ? Neither will it availe them to say they giue almes and relieve the poore : for God abhorreteth that almes , that is giuen of the teares of other men. (b) And what good will it doe thee , saith one , to haue one or two to blesse the for that, for which a great many curse thee? As indeede the whole common - wealth hath cause to crie out of these men; for their courses are iniurious and hurtfull vniuersally. Salomon saith , In the multitude of the people is the honour of the King , and for want of people

Mat. 25.41.
Luke. 16.19.
a Multum me-
tuenda est nobis
illa sententia
communitatis,
omnem arborem
non ferentem,
&c. Quod si te-
rilitas mittetur
in ignem, rapa-
citas quid mere-
tur? Et si iudicium
sive miseri-
cordia erit illi,
qui non facit mi-
sericordiam,
quale iudicium
erit illi, qui fe-
cerit & rapi-
nam? Fulg. de
dispensat. Domi.
b Illam Deus
elecet sive nunc ab-
hominatur &
reprobatur, que de-
lachrymis pre-
statur alienis.
Quid enim pro-
degit, si tibi bene-
dicat unus, unde
plures maledi-
cunt. Aug. de ci-
ti Christiana.
Prov. 14.28.

commeth the destruction of the Prince. So that in the judgement of the holy Ghost, these depopulators, that lay all waste before them, are the greatest enemies to the state that can be. Well in a word let them bee afraid of the voice of the oppressed. The Lord charged the Isralites that they shoulde not trouble any widow nor fatherlesse child. For saith hee, *If thou vexe or trouble such, and so hee call and crie unto me, I will surely heare his crie. Then shall my wrath bee kindled, and I will kill you with the sword, and your wines shalbee widowedes, and your children fatherlesse.* And Job saith of oppressours, that they *hane caused the voice of the poore to come before the Lord, and hee hath heard the cry of the afflited.* So that we see, the wrongs and iniuries that are done to the poore, doe ring a loud peale for vengeance in the ears of God. And surely the Lord will not bee slacke to execute it, vntesse they doe preuent it by repentance. There is a fearefull threatening in the prophecy of *Habakkuk*, against the crueltie of the *Babylonians*, and in them against all oppressours. *Woe be to him, saith hee, that congetteth an euill conetousnesse to his house, that hee may set his neast on high to escape from the power of euill. Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule. For the stone shall crie out of the wall, and the beame out of the timber shall answeare it. Woe unto him that buildeth an house with blond, and erecteth a Cittie by iniquitie.* Where the Prophet giueth vs to vnderstand that howsoeuer wicked men, by all their hard and vnmercifull dealing, doe labour to aduance their houses and their posteritiie, and to make them great when they are gone, yet they shall faile of their purpose; for God will heape shame and contempt vpon them, causing all the world to ring of their crueltie, so that, as *Salomon* saith, their name shall rot and stinke, that they shall never bee mentioned but with disgrace. And though by their unconscionable courses they haue done much euill to others: yet they haue hurt themselves most of all. For by raking and scraping in this manner, they haue brought vpon themselves a most irrecoverable

*Exod. 22.22.
23.24.*

Job. 34.28.

*Hab. 2.9.10.
11.12.*

Ezra. 10.7.

ble losse, euen the losse of their soules. And though peradventure their power and tyrany be such as no man dare once mutte against them, yet they shall not escape for that: for their owne houses, which they haue built with bloud and cruelty, shall witnesse against them. Yea every stone in the wall, and every beame in the roofe, shall with loud outcries accuse their vnrighteousnesse. Where, by the way, it is worth the obseruing, that hee saith, the stones and the timber shall, as it were, sing of these things by course. As if hee should say; These mightie men take great delight in Musick, and they haue their consorts in their houses: But the Lord will raise vp other Song-men, who by course, as they doe in Quires, shall chaunt out their grieuous oppres-sions, with a lowde and shrill voyce, and shall answere one another in this maner. The one side shall sing, *Woe bee to him that buldeith a Tonne with bloud;* and the other shall answere, *And to him that erelleth a Citiis by iniquitie.* And haue wee not experience of this euen in our owne dayes? Doe we not see [a] that goods heaped together in this maner doe seldom prosper? But either the curse of God is vp-on them, while the owner is aliue; or else if hee rest with them, and leaue them to his children, yet the third heire seldom enioyeth them? Oh that all oppressours would seriously consider these things: that seeing the examples of Gods iudgements in this eale dayly before their eyes, they might learne by other mens harmes to take heede to themselues.

Secondly, this serueth to admonish all men, that possesse any thing vnlawfully, to restore it: otherwise this example of *Iudas*, shal be a witnesse against them at the day of judg-ment. If it bee that so the party to whom the wrong hath beene done be dead, and so no restitution can be made him, then inquiry must be made for his childdren, or some of his kindred, and it must be restored vnto them. But if there be neither child nor kinsman to be found, then it must bee giuen to the Lord, for the benefit of the Church, and for the reliese of the poore. And this was precisely commaunded in the law of God. *But if the man haue no kinsman to whom*

a Nemo habet in iustum lucrum sine iusto damno.
August. de conuen. 10. praecept.
Pauca male parata, multa bene comparata per-
dunt.

Vſe. 2.

Si Iudas resig-
nat pecuniam
male acquisitam,
qua fronte reti-
net usurarius
usuram? &c.
Hugo in locut.

whom he should restore the damage, the damage shal be restored to the Lord for the Priests use; implying, that if any man haue any kinsman, hee must be preferred in this case: but if there be none, then it must goe to the Lord. Men must not giue eare to the persuasions of of the Deuill, nor of their owne flesh, and so neglect this necessary dutie. But if they desire peace in their soules, they shal with both hands thrust from them, whatsoeuer it bce, that they haue wrongfully gotten, and say vnto it with indignation, as the Prophet saith to the relicks of Idolatrie, *Get thee hence.* But it will be obiected what if the thing thus gotten bee a matter of waight, so as by making it knowne, a man should incurre the danger of his life; what course must bee taken in this case? I answere, that though the case should stand so, yet this holy duty may not be omitted. Only the matter must be wisely and discreetly handled, that restitution may be made by some third person, and the parties name concealed, that so no danger may ensue vpon it. But what if a man bee so poore that hee is no way able to make restitution? Then surely his pouertie is some dispensation vnto him. For, as the saying is, where nothing is to bee had, there the King must loose his right: and necessitie hath no law. But yet though a man be never so poore, he must testifie his desire to restore, if hee were able, and no doubt but God in his mercy will accept of it. For that which the Apostle saith of almes, is true in all other cases. *If there bee first our willing minde it is accepted according to that a man hath, and not according to that he hath not.*

2.COR.8.12.

And cast them downe in the temple.] Wee see here that the money which *Iudas* loued so well, as for it he would betray his Master and his Sauiour: now when the sense of his sinne lyeth heauie vpon his soule, is become vile and abominable vnto him, and such as he cannot endure any longer to behold. Hee thought hee shal haue beeene made by it as we say, but it fell out otherwise. (a) His couetuousnesse as one saith, did him no good: for hee desired that which when he had it, his conscience was afraid to vse.

^a *Hinc patet, quod cupiditas sua nihil valuit sibi. Lira in lossum.*

From hence then wee may gather this doctrine, that goodes ill gotten are many times detestable euen to him that enjoyeth them. A good lesson for all such as for loue of money make shipwracke of a good conscience. The time will come, that being moued with great repentance as *Iudas* was in this place, they shall bee constrained to cast that from them, which now most couetuously, by right or wrong, they catch and take together. And many times it falleth out, that couetuous wretches haue but little ioy in their riches, for gathering whereof they sell their soules to the Deuill. *Achan* had small comfort of the prey he had gotten, and *Geberzi* of his talents of gold, and *Ahab* of *Naboths* vineyard. Howsoeuer they were sweet at the first, yet no doubt they wished afterward, that they had neuer medled with them. And howsoeuer it doth not alwayes fall out, that such men are made spectacles of Gods wrath in this open manner: yet whensoeuer the hand of God is vpon them in any calamitie or affliction, then their consciences will pursue them with horrour, for the least thing they haue vnlawfully gotten. And this is that which the Prophet threatneth, namely, that *they shall cast their siluer in the streets, and their gold shall be cast farre off: they shall not satisfie their soules, nor fill their bowels, &c.* When the wrath of God shall once awake a mans conscience, & present his sinnes before him, that which before was most deare vnto him, shall bee now so odious, as he shall cast it from him, and shall not be able to endure the light of it. *Hee may devoure substance, as *Iob* saith, but bee shall vomit it, for God shall drawe it out of his bellie, and he shall sucke the gall of Aspes, &c.* This saw Saint *Augustine* full well, when hee said, there was more desolation, then consolation in them. Yea, looke how many treasures men purchase by iniquitie, so many punishments doe they heape vp against themselues: yea they nourish a firebrand, which one day will kindle the wrath of God against them. And therefore, one saith well. Rich men reioyce in their tiches, but their ioy will not last for euer. For euen against their willes, and whiles they are

Doct. 15
Ill gotten
goods are de-
testable to the
owners.

Iosb. 7.17.18.
21.24.25.
2. King 5.22.
23.27.
1. King. 21.16.
19.27.

Ezech. 7.19.

Iob. 20.15.16.

*Epist. 121. ad
Probam.*

*Gault. in Mich.
cap.6. verse 10.*

thinking of other matters, the stings of conscience doe come vpon them, and doe so disquiet them, as now they begin to hate that, which before they loued as their life, & to abhor

a *Iniusta lucra
breues habent
voluptates, lon-
gos autē dołores.*

b *Eligas dam-
num potius quam
iniustum lucrum,
illud enim semel
tantum te dolere
afficiet; hoc veł
sempet.*

Luke 8.14.

1. Sam. 25.37.

it as a deadly poyson, and many times when no body vrgeth them, they forsake it of their owne accord. (a) *Iniust gaine, saith Ierome, hath short pleasure, but lasting sorrow.* And (b) *S. Augustine saith, choose rather losse then ill gotten gaine: for that shall greiue thee but once, but this wil tormēt thee for euer.* Hence is it, that our Sauiour Christ compareth riches vnto the hawthorne, which in the spring-time hath a very pleasant flower, and yet withal it hath a sharpe pricke. So riches, how glorious so euer they be to the eyes of covetous persons, yet they are but pricking thornes, especially if they be ill gotten, which will pricke both hand and heart. Neither is their nature changed to this day. Though some indeed doe dye as swine in a ditch, blockish and senseleſſe, as *Nabal* was, whose heart dyed within him, and hee was like a stone: yet others there are, who on their death-beds haue cursed the time that euer they were so rich, and haue wished that they had neuer gone further then their spade.

This serueth, first to reprove all such, as heape vp riches they care not how, whether by hooke or crooke, by right or wrong: that thinke the smell of all gaine to be good, which way soeuer it cometh. For euē as many times the greedy fish while she hunteth after the bait, is caught and choaked with the hook: so these greedy *Cormorants*, which with an vnsatiable desire do hunt after riches, many times get such a sting in their conscience, as tormēteth their soules with endles woe.

Secondly it serueth to admonish al men, neuer to increase their riches by vnlawfull meanes, nor to bring home a penie that is ill gotten, least it proue a canker, to wast and consume all the rest of their substance. Though a garment bee neuer so costly, yet if the plague haue infected it, we will not meddle with it. So though ill gotten goods doe glister gloriously in the eies of men, yet because they are infected with a plague, which will not only indanger those riches that are justly gotten, but hazard the soule also, therefore we should haue no dealing with them. For as our Sauiour Christ saith,

*Use. 1.
Qui rem faciunt
quocunq; modo.
Horat. lib. 1.
Epift. 1.
—lucri bonus est
odur ex re Qua-
libet—Inuen.
sat 14.
Vſe. 2.*

What:

What wil it profit a man to win the whole world, & lose his soule? Mat.16.26.

And thus we haue handled the seuerall parts of *Judas* his repentance. Let vs in a word apply it to our selues. We see what hee performed in his repentance: we must be carefull to supply that which he wanted, or else our repentance will doe vs no good. But I feare me, if due examination were had, it would appeare, that many of vs never goe so farre, in the worke of repentance, as *Judas* did. How then can we hope to be saued, since *Judas* did all this that wee haue heard, and yet is damned? Shall hee bee sorrowfull for his sinne, shall he confess his sinne in particular manner, and shall he make restitution of that which he hath gotten unlawfully, and yet goe to hell? And shall we doe none of all these things, and hope to goe to heauen? Oh let vs not deceiue our selues. As our Sauiour Christ said to his Disciples. Except your righteousness exceede the righteousness of the Scribes and Pharisees, yee shall not enter into the Kingdome of heauen. So say I in this case. Except our repentance goe beyond the repentance of *Judas*, and all such as *Judas* was, we shall never be saued. Shall *Kain* cry out, *My sinne is greater then can be forgiuen me?* Shall *Pharaoh* confess his sinne, and acknowledge that *God is righteous?* Shall *Ahab* humble himselfe before the *Lord in sacke-cloth and ashes?* Shall *Simon Magus* be sorie for his sinne, and desire the Apostle *Peter* to pray for him? Nay, to say yet more, shall the Deuill himselfe beleue and tremble, and yet be all of them damned? And shall we doe nothing at all? shall wee never be moued, and yet hope to be saued? Nay rather, all these shal be so many witnessses against vs, at the great and dreadfull day of iudgement.

He departed.] This is the preparation vnto *Judas* his wretched end that followed. He shunned the sight of men, and his conscience tormenting him, and driving him to the gallowes, he went aside, and sought some secret place. If he had conuerced amongst men, it is likely hee might haue beeene preuented: and therefore, the Deuill draweth him in to some solitarie place...

From whence ariseth this instruction, that it is very dangerous

Doct;

~~book 16.~~
Solitarinesse
is very dangerous.

Eccles. 4. 10.
Gen. 2. 18.

Mat. 4. 1.
Gen. 3. 1. 2.
Gen. 34. 1. 2.
2. Sam. 11. 2.

a Vnum primò
aggressus, ut lu-
pus ouem secer-
nere à grege, ut
accipiter colum-
bam ab agmine
volantium sepa-
rate tentauerat.
Nam cui non est
adversus omnes
satis virium, cir-
cumvenire que-
rit solitudinem
singularum. Cypr.
lib. 1. epist. 1.

Mich. 2. 1.

b Nemo est ex
imprudentibus,
qui relinquunt
sibi
debeat. Tunc
mala consilia ag-
itant, tunc aut
alii aut ipsis stu-
tura pericula
struunt. Tunc
cupiditates impro-
bus ordinant,
tunc quicquid
aut metu, aut pu-
dore animus ce-
labat, exponit.
&c. Seneca.
Epist. 1. 9.

gerous for men to live in solitarinesse. *Woe be to him* (faith that diuine Preacher) *that is alone.* The reason is, because hee lieth open to tentations, and offereth himselfe to the snare of the Deuill. Hereupon the Lord said, *It is not good for man to be himselfe alone.* If not in Paradise, whiles man was innocent, much lesse now, that he is wholly corrupted. And wee see when the Deuill encountred with our Sauiour Christ, hee made choise of the wildernes, implying, that such places are fittest for his working. And therefore, wee reade, that when *Euah* was stragling alone from her husband, curiously viewing the pleasures of the garden, the Deuill set vpon her, and caused her to tast the forbidden fruit. When *Dinah*, *Iacobs* daughter, was wandring alone from her Fathers Tents, idly to see the fashions of the countrie, *Shechem* the sonne of *Hamor* caught her, and defiled her. And when *David* was walking alone on the toppe of his house, he was tempted to lust after *Bathshebab*, and to commit adulterie with her. So that we see what occasions of sinne are offered vnto vs when wee are alone, and how ready we are to yeeld vnto them. And therefore (a) one saith wel, that as the Wolfe laboureth to seperate the sheep from the rest of the flocke; and the Hawke to seuer the Pidgeon from the rest of the flight: So the Deuil laboureth to singe out men from the societie of others, that so he may the more easily ouercome them. For hee that hath not strength enough to set vpon al together, seeketh to circumuert them one by one. Yea, the greatest iniquities, and grossest sinnes, that haue beene done in the sight of the world, were first plotted and purposed, warped and contriued by men alone. As the Prophet *Michah* saith of wicked men, *They worke wickednesse vpon their beds, and when the morning is light, they practise it.* And wee haue all experience of this in our selues. For we are no soonet from companie, but armies of ill thoughts and desires (like so many swarmes of Bees about a mans eares) are solliciting and offering themselues vnto vs. And this the Heathen man knew also, when he said; (b) *There is no indiscreet or foolish man, that*

that ought to be left to himselfe. For then euill counsels doe molest him , then hee deuisest danger either to himselfe or others. Then he franieth euill desires, then the mind laieth open, whatsoeuer either for feare or fauour it concealed before, &c. And we want not examples of many , that being alone, haue fallen into fearfull dangers.

This serueth first of all , to reprove the *Papists* , who so highly commend their *Eremitical* life, as though it were the most excellent and the most perfite estate. But wee see by this that hath beene spoken, that they expose themselues to a thousand dangers. Yea they tempt God, and not knowing their owne strength or weakenesse, rather do as it were dare and prouoke the Deuill to the combate. But they say they are strong , and feare no danger. I answere with our Sauiour Christ in another case. *He that is able to receive it, let him receive it.* *Mat.19.12.* If they haue attained to such a measure of strength ; it is well. But in the meane while they sinne against the Church, in breaking off the communion of Saints *Heb.10.25..* and in forsaking the fellowship of their brethren , as the Apostle faith.

Secondly, it serueth to admonish all men, to auoide solitariness, as much as may be. But if a mans calling be such, as he must of necessity be alone ; as a student in his studie, or a worke man in his shop , or a trauellер by the high way, then hee must carefully take heede of wandring thoughts, and labour to keepe his minde occupied, either about somthing belonging to godlinesse , or else at least, about the workes of his lawfull calling , [c] and so hee shall preuent many occasions of sinne. We that profess our selues to be Christians, should be ashamed , not to spend our solitarie houres, at least as well as the Heathen man did, who [d] professed of himselfe, that hee was neuer lesse idle, then when he was idle, and neuer lesse alone, then when he was alone. For when he was at leisire, he thought of his busynesse, and when he was alone, he vsed to talke with himselfe, so that he was neuer idle at any time, and yet stood in no neede of the conference of others. Much more should we be occupied

Vſe 2.
c *Cedet amor
rebus ; res age,
tutus eris. Ouid.
de remed. amo-
ris.*

d *Nunquam se
minus otiosum,
quam cum otio-
sus : nec minus
solum quam cum
solus. Et in otio
de negotijs cog-
tabat, & in soli-
tudine secum lo-
qui solebat : ut
neq; cessaret un-
quam, & inter-
dum colloquio
alterius non ege-
ret. Cic. offic. l.3.*

Mat.12.44.

pied in good Meditations, and haue our hearts continually stand bent therein, least the Deuill returning, as our Sauiour saith, and finding our soules *emptie, and swept, &c.* he fill vs full of all vngodlinessse. But of all other, *Melancholi ke* persons are in greatest danger this way. And therefore, one calleth *Melancholie* the Deuils forge, wherein, vnlesse Gods grace do preuent him, he frameth and worketh much mischiefe. As we see by wofull experience, that many times he prenaileth so farre with such persons, as he causerth them to lay violent hands vpon themselues. And therefore, they are most carefully to performe this dutie. And if when they haue done all they can, they cannot preserue themselues from the Deuils tentations, they must as speedily as may be, runne into companie; for as *Salomon* saith, *Two are better then one, for if one fall, his fellow will lift him vp.*

Eccles.4 9.10.

*Qualis vita,
finis ita.*

c *Postredditum
preium laqueo
se suspendit, et
qui se multaue-
rat pecunia,
multaret & vi-
ta. Intelligens
enim quantum
seculis admiserit,
non sufficit ei sa-
cralegy carere
mercede, nisi ca-
ret & salute.*
*Dignum enim se
morte indicavit,
quod Christum
vitam omnium
tradidisset.*

Ambr. serm.51.
de Iuda Iscar.

Went and hanged himselfe.] This is the end of *Iudas*. A wofull end, but yet agreeable to his former life, according to the common saying; As the life is, so is the death. A wicked life, a wretched death: (c) whereupon one saith, That after he had restored the money, he hanged himselfe, that as hee had depriued himselfe of the money, so hee might also depriue himselfe of his life. For vnderstanding, what an horrible sinne he had committed, he thought it not enough to want the wages of his sacriledge, vnlesse hee were without his life also. For hee iudged himselfe worthy of death, in that he had betrayed Christ, who was the life of all. Now as I said, his end was very horrible, and very fearefull. For besides that he made away himselfe, the Lord shewed a strange token vpon him in his death; For when he was hanged, *he brast asunder in the midst, and all his bowels gushed out.* Act. 1.18. There is an old Tradition, whereof *Beza* and *Aretius* doe both make mention; that when *Iudas* hanged himselfe, he leaped downe so desperately, that he brake the rope, and so liued still. But not contented therewith, in a most furious mood, he cast himselfe headlong from the top of a sleepe hill, where he lay swelling after a wondersfull manner, till a Cart went ouer him, and crushed out his guts, whereupon

hee stuncke so filthily , as no man could endure to come neare him. Whether this bee true or no , wee haue no certaine knowledge , and therefore wee neede not beleue it , valesse we will. But be it true or false , that which the hollie Scripture hath recorded of him , is fearefull enough. And yet this was not all his miserie. For as the end of his body was very wretched , so no doubt in his soule , he went directly from the Gallowes to hell. For so , saith the *Euangelist* , that when *Judas* had hanged himselfe , *hee went to his owne place* , *Act. 1. 25.* that is to Hell. To which purpose Saint *Bernard* hath a good saying. (²) Very well did the Apostle *Peter* testifie , that the sonne of perdition went vnto his owne place , in that he brast asunder in the middest in the aire , being made a companion of the powers that rule in the aire , that is of the Deuils. For when he had betrayed the true God and true Man , that came downe from heauen , to worke our saluation in the middest of the earth , neither the heauen would receiue him , nor the earth sustaine him.

* From this example wee may learne this lesson ; that howsoeuer hypocrites and wicked men may flourish for a time , yet at last , for the most part , they perish and come to a fearefull end. *Judas* was in great account before , so long as hee continued with the Disciples , but now his hypocrisie being discouered , hee dyeth a dogges death , and becommeth his owne Hang-man. Neither was this the case of *Judas* alone , but diuers others liuing wretchedly , haue dyed miserably , and haue beene so forsaken of God , as that they haue beene their owne executioners. *Achitophel* that was a type of *Judas* , revolting from *Danid* , and taking part with traiterous *Absolen* , by the iust iudgement of God , hanged himselfe as *Judas* did. *Saul* openly transgressing Gods Comandement vnder pretence of religion , and persecuting poore *Danid* , euен against his conscience , at the last , being deprived of all comfort fr. m^t God , fell vpon his owne sword and killed himselfe. *Abimelech* , a bloudie wretch , who to obtaine the Kingdome had slaine

a Pulchre onyno *Petrus Apollos filium* perditionis in locum suum abyisse te statutus est , quod in aere crepuit mediis , aerare curae collega potestatum : utpote quæ veri Dei & veri pariter hominis , qui de celsu venisset , operatus salutem in medio huius terræ proditorum : nec cælum recipieret , nec terra sustineret. *Bern.* in *Ps. 91. sem. 7* Suspendit se laqueo , ut se offendere cælo terreficet , perosum. *Aquin.* in locum.

* *Doct. 17.* Wicked hypocrites come to a fearfull end.

2 Sam. 17. 23.

1 Sam. 31. 4.

Indg.9.54. seuentie of his owne brethren, being afterward wounded with a peece of a milstone, that a woman cast downe vpon him,desperately commanded his Page to run him through, and so he died. And *Zimri*, hauing by treason made him selfe King of *Israel*, and being pursued by the people and Captaines of the host, shut himselfe into the Pallace, and set it on fire ouer his head, and so ended his daies. And howsoeuer it doth not alwaies come to passe, that God doe arme the hands of wicked men in this maner against themselues; yet they seldome escape some fearefull iudgement, euen in this world. For as earthly Princes doe vse to hang vp notorious malefactours in chaines, for the terror of others: so it pleaseth the Lord by some famous iudgment or other, to make horrible sinners spectacles of his wrath to all the world, that others may beare and feare, and doe no more such wickednesse, as *Moses* saith. Thus *Nadab* and *Abihu*, the sonnes of *Aaron*, presuming to offer strange fire vpon Gods Altar, were instantly deuoured with fire from heauen. Thus, *Num.16.30.31.* when *Corah* and his companie conspired against *Moses*, God brought a new iudgement never heard of before, hee caused the earth to open her mouth, and swallowe them *a.chron.21.18.* quicke. Thus *Iehoram*, that wicked King, that had most un- *19.* naturally embrued his hands in the bloud of his owne brethren, was smitten by the Lord in his bowels with an incurable disease, whereof hee languished for the space of two yeares, and then his guts rotted out of his belly, and so hee died. Thus *Ananias* and *Saphira*, for their deepe dissembling, were sodainly stricken dead by the hand of God. And thus was proud *Herod*, for persecuting the Church, smitten by an *Angel* of the Lord, and was eaten vp of wormes. So true is that which *Job* saith, that *wicked men shall perish for ever like their dung*, and they that haue seene them, shall say, where are they?

Vse.

This may serue to admonish every one of vs, to take heede of hypocrisie, and of all grosse sinnes, least continuing in them without repentance, some fearefull iudgement of God light vpon vs to our confusion. *Iudas* wee-

*In terrorem
populi.*

Deut.13.11.
Leuit.10.2.

Num.16.30.31. when *Corah* and his companie conspired against *Moses*,

a.chron.21.18. quicke. Thus *Iehoram*, that wicked King, that had most un-

19. naturally embrued his hands in the bloud of his owne brethren, was smitten by the Lord in his bowels with an incurable disease, whereof hee languished for the space of two yeares, and then his guts rotted out of his belly, and so hee died. Thus *Ananias* and *Saphira*, for their deepe dissem-

blung, were sodainly stricken dead by the hand of God. And thus was proud *Herod*, for persecuting the Church, smitten by an *Angel* of the Lord, and was eaten vp of wormes. So true is that which *Job* saith, that *wicked men shall perish for ever like their dung*, and they that haue seene them, shall say, where are they?

Act.5.5.10.11.

Act.12.23.

Job.20.7. So true is that which *Job* saith, that *wicked men shall perish for ever like their dung*, and they that haue seene them, shall say, where are they?

This may serue to admonish every one of vs, to take heede of hypocrisie, and of all grosse sinnes, least continuing in them without repentance, some fearefull iudgement of God light vpon vs to our confusion. *Iudas* wee-

fre

see perished horribly: but as one saith well, the more horrible his destruction was, the more carefully should wee endeavour to repent of our sinnes betimes, least wee also perish in like manner. Happie are wee, if other mens harmes can make vs heedfull. Though God as hee is patient towards all men, doe spare wicked men long, and suffer them to goe on in their sinnes without punishment; yet hee will not spare them alwaies, but in the end hee will reprove them, and set before them the things that they have done, yea he will teare them in peeces, and there shall be none to deliuer them. (a) For as that speech of Augu-
stine is most true, that he that hath liued well cannot die ill; so it is most certaine, that hee that hath liued ill, cannot come to a good end.

Hanged himselfe.] Death of it selfe, euen by nature, is very horrible to a man, so as the Heathen Philosopher called it the (b) most terrible thing in the world, and Job saith, it is the King of feare, Job 18. 14. And therefore it must needes bee some great tentation, that shall make a man kill himselfe with his owne hands, when by course of nature he might liue longer. There must be something, that hee is more afraide of, then hee is of death; which by procuring his owne death he secketh to escape. Now, what should this bee that Judas should so much dread in this place, that should driue him to this fearefull issue? Surely, it (c) was nothing else but the horrour of his conscience. The wrath of God had made an earth-quake in his soule, which made him tremble and quake for feare. Hee saw hell-fire already burning before him: nay, a sparke of it was now kindled in his conscience, which rather then hee would endure, hee chose to die a dogges death, and to be his owne hangman. Whence ariseth this doctrine, that the horrour of conscience is the greatest miserie in the world. If there were no other prooфе, this example of Judas is prooфе sufficient. For (d) as St. Ambrose saith, he was not condemned by any Judge; Neither Pilate nor the people did condemne him: but which is more grieuous, he con-

Brentius in locū.

2. Pet. 3. 9.

Psal 50. 21. 21.

a Profrus con-
firmo, audeo di-
cere; non potest
malē mori, qui
bēnē vixit. Aug.
de Discipl. Christ.b Extremum
terribilium.c Animus culpe
plenus, & semet
timens. Senec.
in Hippol.d Domini tra-
ditorem non in-
venio a iudice
esse damnatum;
non damnat eum
Pilatus, non dā-
nat populus, sed,
quod grauius est,
seipse cōdemnat,
& cessante iusti-
tia iudicatur.Quem enim al-
ter iudicat, potest
excusung, esse ex-
cusabilis, reus
autē sine excu-
satione est, qui
conscientie sua
iudicio condem-
natur. Quem al-
ter iudicat, potest
quandq. a suo
indice sperare
indulgentiam; qui
seipse iudicat, a
quo indulgentiam
postulabit. Ambr.
serm. 50. de ac-
cūs. Dom. coram
Pilate.

demned himselfe, and though the course of iustice ceased, yet he is iudged of himselfe. He that is iudged of another, may peraduenture finde some excuse: but he is guiltie without all excuse, that is condemned by the iudgement of his owne conscience. He that is iudged of another, may sometimes hope for mercy from his Judge; but he that iudgeth himselfe, to whom may he sue for mercy? And a little after.

(a) This, saith he, is commonly the iudgement of a sacrilegious person, that while he remembreth his impietie, he doth punish it, and while he calleth to minde his wickednesse, he doth reuenge it. For it surpasseth the sentence of all men, when a man is condemned in his conscience by his owne sentence: with such a punishment therefore is *Iudas* condemned, that he is both the person arraigned for his sinne, and also the Judge to inflict the punishment. As the conscience of a man before hee commit sinne, is a bridle to restraine him: so when the deede is done, it is a whip to lash and scourge him for it. (b) Neither is there any punishment more grieuous then an ill conscience, vexed with the owne stings. But the miserie is so much the greater. First, because in this case a man hath no confidence in God; he dare not goe with any boldnesse to the Throne of grace, as the Apostle saith, *Heb.4.16.* to seeke for helpe in time of neede. As a Traitor, that hath offended his Prince, dare not present him selfe before him, but with feare and trembling: so a sinner, whose conscience telleth him, hee hath offended God, dare not with any comfort come in his sight. As we see, *Adam* and *Euah*, when they had transgressed, howsoeuer before, the presence of God was most comfortable to them; yet now they hid themselues, and would not haue been found. *I heard thy voice in the garden*, saith *Adam*, *and I was afraid, and therefore I hid my selfe*. So is it with al the Sonnes and Daughters of *Adam*. So long as they carry about them a guiltie and an accusing conscience, so long there is nothing but a fearefull expectation of iudgement and violent fire. There is a sound of feare continually in his eares, which doth affright him vnspeakably.

a *Hoc sacrilegi solet esse iudicium, ut impietatem suam ipse dum recordatur, & puniat: scelus suum dum recognoscit, & vindicet. Omnia enim supergreditur sententias, qui a sua conscientia sua sententia condamnatur. Tali ergo Judas pena damnatur, ut idem sui & iudex vltorius. cogente conscientia unusquisque erit accusator & iudex suus Bern. de conf. adi. cap.32.*

b *Nulla pena grauior est prava conscientia, propius agitata simul. Bern. ibid. cap.46. Gen.3.8.*

Heb.10.27.
Heb.15.21.

For as the wiser man saith, it is a fearefull thing, when ~~man~~ Wisd. 17.10.11.
lacie is condemned by her owne testimonie; and a conscience
that is touched, doth ever foret^h cruell things. For feare is no-
thing els, but a betraying of the succours, which reason offe-
reth. And hence is it, that the wicked, though otherwise
neuer so great in this world, doe hide themselues in dennes
and among the rockes of the mountaines, and say to the moun-
taines and rockes, Fall vpon vs, and hide vs, from the pre-
sence of him that sitteth upon the throne, and from the wrath
of the Lambe. For the great day of his wrath is come, and
who can stand? They had rather be buried vnder a world of
mountaines, then once appeare before the presence of God
And no maruell, for as the Apostle saith If our heart con-
demne vs, God is greater then our heart, and therefore will
much more condeuinne vs.

Secondly, because hee hath no hope of any mercy from
God. For he finneth being damned of his owne selfe. If he be
so seuere against himselfe, much more will the Lord bee se-
uere: Yea the guilt of his sinne pursueth him night and
day, (as David saith, My sinne is alwayes before mee.
Psal.51.3.) and therefore, hee can hope for no mercy.

Thirdly, because hee hath no peace, but his conscience is
euen the picture of hell according to that saying of the
Prophet Isa. The wicked are like the raging Sea, that cannot
rest, whose waters cast vp mire and durt. There is no peace,
saith my God to the wicked. (a) Which way soeuer hee loo-
keth, his sinnes, like so many furies of hell, present them-
selues before him in fearefull shapes, and will not suffer him
to breath. (b) Nay hee cannot bee quiet in his bed, which
is the place of rest, but many times starteth out of his sleepe
with feare of vengeance. For as Job saith cap.18.71. feare-
fulness maketh him afraide on every side, and driveth him to
his feet: so as many times hee fleeth when none pursueth him.
Prov.28.1. Thus did Cain Gen.4 14. restlesly pursue him-
selfe from place to place, being vexed onely with the ter-
rors of his owne conscience. (*) For this cause S. Agustine
very fitly compareth an ill conscience to a brawling wife.

Ap.6.15.16.17

1. John 3.20.

Tit.3.11.

a Te conscientie stimulant maleficiorum tuorum, quo^{rumq} aspexisti, vt furie sic tue tibi occurrent iniurie, que te respirare non sinunt. Cicer.

Paradox. 2. Esay 57.20.

b Nec recipit somnos, & sepe cubilibus amens excutitur, penamq; luit formidine pene.

Claudian.

* Me fugio, scelerum fugio conscientium omnium Peccatus, manumq; hanc fugio, & hoc exulum, & Deos, & dirafugio sceleraque feci nocens. Sec. in Thebaid. verba sunt. Oedipi.

Volunt intrare
 domus suas qui
 habent malas
 uxores. Intra-
 turi sunt enim
 ad tedia, ad
 murmura, ad a-
 maritudines, ad
 euvriones, quia
 non est domus
 composita, ubi
 inter virum &
 uxore pax nulla
 est. Si ergo mis-
 eri sunt, qui cum
 redeunt ad pa-
 rietes suos, ti-
 ment ne aliqui-
 bus suorum per-
 turbationibus
 euertantur; qua-
 to sunt misero-
 res, qui ad con-
 scientiam suam
 redire nolunt, ne
 ibi litibus pecca-
 torum euertan-
 tur. Arg. in Ps. 34
 b Hic est ver-
 mis qui non mo-
 ritur, memoria
 præteriorum.
 Semel iniectus,
 vel potius innat-
 us per peccatum,
 besti fū miter,
 nequaquam de-
 inceps auellen-
 dus. Bern. de con-
 fid. lib. 5.

c Est canis in
 molli stertens
 mens consciæ-
 elo; Abrupto

somno mordet acerba canis. Sphax enigmat. d Heu quantum misero pene mens consciæ
 donat! Lucan. Nil est miserior quam animus hominis male conscius. Plaut. in Mostell.

(a) For men that haue such wiues, haue no will to come into their owne houses. For they shall come to irkesomenesse, to scolding, to grieve, and to ruine; for there is no quiet in the house, where there is no peace betweene man and wife. And therefore, if they bee miserable, that when they come to their owne houses, are afraid to find molestation, how much more miserable are they, that dare not retire themselues into their conscience, least they should bee disquieted with the strife and debate of their sinnes? And last of all: because hee hath no ioy nor comfort, but the worome of conscience continually gnaweth and tormenteth his soule. Isa. 66.24. (b) Now this worme is nothing else, but euuen the remembrance of his former sinnes; which being once bred in the conscience, cleaueth so fast, as it can neuer be remoued. And this is that which the Apostle saith, that wicked men doe pierce themselues thorow with many sorowes. 1. Tim. 6.10. Which as it is said. Pron. 17.22. dryeth up the bones. It may be sometimes they seeme to be merry, whiles peraduenture their conscience is benummed, (c) but God knoweth it is no sound mirth, *they reioyce in their faces, and not in the heart.* 2. Cor. 5.12. It is but from the teeth outward: when once their conscience is awaked, then euuen in laughing the heart is sorrowfull, and the end of that mirth is heauiness. Pron. 14.13. (d) So fearefull a thing is it for a man to bee afflieted with a guilty conscience. And no maruell, for they behold the angrie countenance of God, and apprehend his intollerable indignation, and displeasure against them for their sinnes. Salomon saith, of the wrath of an earthly King, that it is as messengers of death. Pron. 16.14. & 19.12. *like the roaring of a Lion.* Much more fearefull and terrible is the wrath of the King of Kings. And therefore David saith: Psal. 76.7. *Thou, euuen thou art to bee feared; and who shall stand in thy sight, when thou art angrie?* Euen the children of God themselues, vpon the least apprehension of Gods anger, haue beeene exceedingly perplexed. Job

complaineth that the arrowes of the almighty did ranckle within him, the venome whereof did drinke vp his spirit, and the terrors of God did fight against him. And in another place, hee saith, that God had set him vp for a marke that he might spend his arrowes vpon him. David affirmeth, that the hand of God lay so heauie vpon him day and night, that his naturall moisture was turned into the drought of Sommer. Yea, that all his bones were broken with it. Yea, as if he had beene euen almost in hell, he saith, *Out of the deepe places hane I called vnto thee, O Lord.* Hezekiah cryeth out that God had broken all his bones like a Lion: and that hee was so oppressed with griefe, as hee could not speake, but chattered like a Crane, or a swallow, and mourned like a done. Yea our Sauiour Christ himselfe, who being for our sinnes to tread the *Winepresse* of his Fathers wrath, as it is said *Apoc. 19.15.* was in a fearefull agenie and sweat great drops of blond trickling downe to the Ground. *Luc. 22.44.* and when he hanged on the crosse, being broken for our iniquities, hee cryed out in the bitternes and anguish of his soule *My God, my God, why hast thou forsaken mee? Mat. 27.46.* If Gods children bee thus afflicted with the sense and feeling of Gods wrath, who yet notwithstanding are inwardly supported by his grace and spirit: surely mnch more are the wicked ouerwhelmed and swallowed vp with it, being vtterly forsaken of God, and left destitute of all manner of comfort. As wee see in *Belshazzar*, who being frigted with inward feares, vpon the sight of the hand writing ouer against him, *his countenance was changed, and his thoughts troubled him*, so that (as if hee had beene shaken with an earthquake) *the joints of his loines were loosed, and his knees smot one against the other, Dan. 5.5.6.* And in *Felix*, who when hee heard the Apostle *Paul* (though being a prisoner, and standing at the barre) *discoursing of the indgmet to come*, he was so terrifid, that hee trembled, and could not indure it. *Act. 24.26.* So true is that saying of *Salomon*, *The spirit of a man will sustaine his infirmitie, but a wounded spirit who can beare it? Prou. 18.14.* Neither is there any thing in the world,

1ob.6.4. & 7.20

Psal.32.4. & 51

8. & 55.4.5. &

88.6.7. & 130.2

Ia.38.13.14.

world, that can minister any ease or release vnto a man in this case. To which purpose Saint *Augustine* hath a sweet saying. (a) Among all the troubles of mans life, saith hee, there is no greater trouble then a guilty conscience. For if there bee no wound there, and if a mans inward partes bee sound, which is his conscience, in what other part soever he shall be afflicted, he may flye thither, and there hee shall find God. But if there bee no quiet there, by reason of the abundance of iniquitie, because God is not there neither, what shall a man doe? Whether shall he flye when hee beginneth to suffer trouble? Let him flie out of the field into the Citie, out of the streetes into his house, out of his house into his chamber, and trouble will follow him. But he bath no whither to flie from his chamber, vnlesse it bee to his bed. And if there be a mutinie, if there be the smoake of iniquitie, and the flame of sinne, hee cannot flie thither to find refuge. For he is driuen from thence, and being driuen from thence, hee is driuen from himselfe, There is no sicknesse, but *Phyfickē* hath a medicine for it; there is no sore but *Chyrurgerie* hath a salve for it: there is no restraint of libertie, but riches may purchase freedome: there is no banishment, but fauour may recover a man from it: there is no disgrace, but time will weare it out. But there is no *Phyfickē* can cure, no *Chyrurgerie* can heale, (b) no riches can ransome, no fauour can relieue, no time can asswage a distressed couscience. *Belsazar* before spoken of, had all outward delights that his Kingdome could affoord him, yea hee was now in the midst of them, and yet they could not all helpe him, against the horrour of conscience. No more then a man that is condemned to die, can bee cheared with any outward comforts whatsoeuer. (c) So that though no bodie else doe punish a malefactour for his sinnes, yet the

le suum. Porro si ibi tumultus est, si sumus iniquitatis, si flamma sceleris, non illuc potest configere. Pellitur enim inde, & cùm inde pellitur, à sciplo pellitur, &c. August. in Psal. 46. Cui nec virtute resisti, Nec telis armisque potest. Ouid. Met. lib. 9. b Quid nunc diuitie, quid fulu' vasta metalli Congeries? Claudian. c --- cur tamen hos tu Euafisse putas, quos diri conscia facti Mens habet attonitos? & surdo verbore cedit? Occultu' quatiente animo tortore flagellum? Juven. Sat. 13

inward

inward stripes and lashes of his own conscience are punishment sufficient.

This doctrine may serue to admonish vs, first of all to labour for a good conscience by all meanes possible, the peace whereof passeth all understanding: yea which is a continuall feast in all estates whatsoener Phil.14.7. Prov.15.15. It is lamentable to see, how carefull men are to auoide all other troubles, and how carelesse to escape the trouble of minde; in comparison whereof all others are nothing. (a) Yea the whole life of man is either comfortable or uncomfortable according to the state of the conscience. (b) And great is the force of a mans conscience either way, so that they that haue done no euill, are secure, and feare nothing: and they that haue sinned, doe alwayes looke for punishment. And therefore, it standeth vs in hand, by all meanes possible to pacifie our conscience, that so wee may haue comfort in all estates. For as one saith well, (c) there is nothing more pleasant, nothing more quiet, nothing more sweete and comfortable then a good conscience. Let the body vexe a man, let the world hale him, let the Deuill terrifie him, and yet it will bee secure. A good conscience will be secure, when the body dyeth, it will bee secure when the soule shall bee presented before God; it will bee secure, when both body and soule shall stand before the terrible barre of the iust Judge. Though all the world bee turned topsie turuie, though it weepe, though it laugh, though it perish, though it vanish, yet a good conscience neuer shrincketh. Let the body bee brought vnder with punishment, let it be macerated with fasting, let it bee torne with stripes, let it bee stretched vpon the racke, let it bee slaine with the sword, let it be hanged vpon the gallowes, yet the conscience will be secure.

Secondly, it may admonish vs, aboue all thiugs to take heed of sinne: least it breed a worme in the conscience, to gnawe and to wound the same with endlesse woe. For

cum mundus omnis volubilitate circumrotetur, ploret, redeat, pereat, transeat, nunquam marcessit bona conscientia. Subiectatur corpus in pena, in ieiunijs maceretur, verberibus lanetur, eculeo distendatur, gladio trucidetur, crucis suppicio affligatur, & secura erit conscientia. Bern. de conscientia, cap.22.

Vſe. 1.

a Conscia mens
vt cuiq; sua est,
ita concipit intra
pellora pro me-
rito spemq; me-
tumq; suo. Quid.
Fafor.

b Magna vis
eius est in utriq;
partem, vt neq;
timeant y, qui
nihil admise-
runt, & penam
semper ante ocu-
los versari pu-
tent, qui pecca-
uerunt. Cicer. pro
Milone.

c Nihil iucun-
dius, nihil tu-
tius, nihil dulci-
us bona consci-
entia: premat
corpus, trahat
mundus, terreat
diabolus, & illa
erit secura. Bonaz
conscientia secu-
ra erit, cum cor-
pus morietur, se-
cura, cum anima
coram Deo pre-
sentabitur, secu-
ra, cum vtrumq;
in die iudicij an-
te tribunale ter-
rificum iusti iu-
diciis statuetur.

as it hath beene said alreadie, howsoeuer pleasure may accompanie the committing of sinne, yet horrour of conscience alwayes followeth after.

VSe.3.
Psal.41.1.

lob.19.2. & 16.5

Thirdly it may admonish vs, to pittie them that are afflited in conscience. *Blessed is he, saith David, that judgeth wisely of the poore.* VVee knowe not how soone wee may drinke of the same cup our selues. And therefore wee should pray for them in their distresse. It was the fault of *Iobs friends*, that seeing him cast downe with the hand of God, *they vexed his soule, and tormented him with wordes of reproach.* Where as rather, they should haue strengthened him with their mouth, and the comfort of their lippes should haue asswaged his sorrow.

VSe.4.

Last of all it may serue to teach vs, that if the horrour of conscience be so great in this life, how vnspeakable and vsupportable, it shal bee in the life to come. Where that shall bee infinite, which here is finite; where that shall bee vnimeasureable, which here is measurable: where there is the Sea of sorrow, whereof this is but a drop; and where there is the flame of that fire, which here is lesse then a sparke. For whatsoeuer anguish wicked men indure here, it is but the beginning of sorrow, as our Sauiour Christ saith.

Mat.24.8. And as the children of God haue onely in this life, the earnest. I. Cor. 1.22. and the first, fruites. Rom.8.23.

of that happinesse which they shall fully enioy in the Kingdome of heauen: so on the other side, the wicked haue here but euен a tast onely of that miserie, which shall bee heaped and powred vpon them in hell. And therefote Saint Bernard saith well. (2) what confusion, what misery, what sorrow shall there bee there, when that inward worme of conscience shall gnawe the wretched soule with such cruetie, and yet shall not consume it? As neither eye hath seene nor eare hath heard, nor heart can conceive the ioyes, that God hath prepared for them that loue him: so no tongue can expresse, no heart can imagine, what horrible torments are prepared for the wicked. Happie, and thrice happie are they, that shall neuer feele them.

a Quid illuc
confusimis erit,
quid miserie,
quid doloris,
quando iam im-
mortalis factus
interior ille con-
scientie vermis,
tanta maligni-
tate corrodet sed
non consumet a-
nimam infeli-
cem. Bern. in de-
clamat.

1. Cor. 2.9.

Hanged himself.] This proceeded not from (a) repentance but from desperation. For though hee confessed his sinne, as wee haue heard; (b) yet hee was more readie, by desperation to runne to the gallowes, then by humilitie to craue pardon. And therefore, (c) as one saith, hee was more wicked and more wretched then all men, in that his repentance could not bring him to the Lord, but desperation drewe him to the rope: he could not for his life giue one rappe at the mercie-gate of God, for the forgiuenesse of his sinnes: but was ouerwhelmed with horrour of conscience by the apprehension of Gods wrath. And herein *Iudas* is a patterne of all reprobates, whom the Deuill leadeth, as it were hoodwinckt, a long time into many great and fearefull sinnes, and at the last, when their eyes are opened, that they see the hainousnesse of their sinnes, but see not the mercie of God, he casteth them headlong into despaire, and causeth them to cast off all hope of comfort and saluation. (d) For repentance, without the grace of God, the greater it is, the more dangerous it is: for it swalloweth vp a man with more abundant sorrow, and bringeth desperation. And such was the repentance of *Iudas*, as this end of his proueth. And herein hee sinned more, then hee did in betraying his Master: because, *Lyra* noteth, in betraying of Christ, hee sinned directly against his humanitie, but by his despaire hee sinned directly against his deitie; because hee sinned against the infinitenesse of his diuine mercy. Now this his desperation proceeded from two causes. First from the greatnessse of his sinne, in betraying him, of whose innocence and holinesse hee had so good experience. Secondly, because hee had heard our Sauiour Christ (whom hee knewe to bee a true Prophet, whose wordes should never faile) pronounce his damnation against him: for so hee threatned, when hee discouered his treason. *VVoe bee to that man, by whom the Sonne of man is betrayed; it had beeene good for that man, if hee had never beeene borne.*

a *Arcties in locum.*
b *Facilius desperatione currit ad laqueum, quam humilitate veniam deprecatus est.*
c *Aret. probl. de peccato in sp. sanct.*

c *Sceleratior omnibus Iuda, & infelicitate extitisti, quem non penitentia reuocauit ad Dominum, sed desperatione traxit, ad laqueum. Glos. ordin. in locum.*

d *Penitentia humani animi sine gratia Dei, quanto maior est, tanto est periculosa: absorbet enim hominem abundantem tristitia, & desperationem inducit: talis fuisse iudee penitentiam, hic extitus comprobavit. Caiet. in loc. Lira in locum.*

Lira in locum.

*Mat 24.35.
& 26.24.*

Doct. 18.
It is a grieuous
sinne to desp-
aire of Gods
mercie.

2 Quid aliud
est desperare,
quam Deum sibi
comparare? Au-
gust. de vera &
falsa penit. ca. 5.

Isa. 49.15.

Rom. 8.39.

Cant. 8.8.

1. Pet. 8.8.

From whence wee may gather this instruction, that it is a most grieuous sinne to despaire of Gods mercie. As that wretched *Kain* did, when hearing the judgement, which God had denounced against him, for killing his brother, hee cryed out in the horrour of his soule, *My sinne is greater then can bee pardoned.* Gen. 4.13 And indeede, (a) he that despaireth of the forgiuenesse of his sinnes, what doth hee else, but compare God to himselfe? Which is a great derogation from the Lord, that his high and glorious Maiesie, should bee likened vnto a vile and sinnefull man. Besides, hee doth offer horrible indignitie, and notorious injurie vnto the Lord. For, as much as in him lyeth, hee denyeth many of his most glorious attributes and propertie, as namely, his loue, his truth, his power, his iustice, and his mercie. For his loue, If it were such, as our sinnes could hinder it, it should bee inferiour to the loue of man. For what offence can bee so great from one man to another, but loue will easily procure the pardon of it? As wee see especially betweene parents and children. It is not possible, for a childe to commit any offence so great, but vpon his submision and reformation, his Father will forgiue him. Though his affection bee for a time estranged: yet hee will easily receiue him into fauour againe. And therefore the Prophet saith, *Can a woman forget her childe? and not haue compassion on the Sonne of her wombe?* as if he should say, it is not possible. But the loue of the tenderest and dearest mother in the world, is but like a droppe of water to the maine Ocean, in respect of that loue, wherewith the Lord our heauenly father loueth vs, that are his children. So that wee may say of our greatest sinnes as the Apostle saith of all outward afflictions, *they are not able to separate vs from the loue of God that is in Christ Iesus.* If the loue of the church to Christ Iesus her blessed spouse, be so strong, *as much water cannot quench it, neither can the flouds drowne it:* much more is his loue to vs so feruent, as an Ocean of our sinnes cannot quench or drowne it.

If the loue of men doe couer euuen a multitude of sinnes, yea 1.Pet.8.8.
all trespasses that can be committed; surely the infinite loue Prou.10.12.
of God, will couer our sinnes, be they never so many. Be-
sides, the Lord is no changling in his loue, to loue a man
to day, and vpon some distlike to cast him off to morrow;
but whom he loueth once, to the end he loueth them: and it is Job.13.1.
not our sinnes though many and great, that can alienate
his affection. Nay, hauing out of the abundance of his
loue, givens us his owne sonne, how shall he not with him give Rom.8.32.
us all things necessarie for our saluation?

Secondly, for his truth. He hath made many gracious
promises vnto vs, that if we confess and forsake our sinnes, Prou.18.13.
we shall haue mercy, that if we returne from all our sinnes Ezech.18.21.
which we haue committed, &c. all our transgressions which we
haue committed, shall never be mentioned vnto vs, &c. but
as the Prophet saith, God will haue mercy vpon vs, for hee is 1Sa.55.7.
very readie to forgiue. Now hee is faithfull in the perfor- 2.Tim.2.13.
mance of his promises, as the Apostle saith. *Hee abideth*
faithfull, hee cannot denie himselfe. But if wee confess our
sinnes, as he requireth, he is faithfull to forgiue vs our sinnes. 1.Joh.1.9.
And therefore, for a man to distrust the forgiuenesse of his
soules, after he hath truly repented of them, is to make God
a lyer. If we haue but the word of an earthly Prince, it is a
disgrace not to trust vnto it. Much more is it a disgrace vnto
the King of heauen and earth, not to stay and relie our
selues vpon his word. For as St. Paul saith, *Let God be true,*
and euery man a lyer. Rom. 3.4.

Thirdly, for his power. Wee know it is infinite: And
though our sinnes were as crimson, yet hee is able to make
them white as snow: and though they were red like skarlet,
yet he is able to make them as white as wooll, Isa. 1.18.
Hence is it, that the Lord himselfe saith. *I haue put away*
thy transgressions like a cloude, and thy sinnes as a mist. Isa.
44. 22. insinuating, that though our sinnes bee never so
many, yet he can as easily take them away, as he can scatter
the clouds with the wind, or disperse the thickest mist with
the heat of the Sunne. And the Prophet Micah expresseth

a *Qui de Dco non presumit veniam, non animadvertisit, plus peccato suo Dei posse clevere-tiam. Si enim sentiret Deum magis bonum quam se malum, quicquid in se iustitia non inueniret, à Deo magis bono expe-ctaret. Et quidem diffidit, qui sumi boni bonitatem maiorem sua ne-quitia non sentit. Ille enim solus diffidat, qui tan-tum peccare po-test, quantum Deus bonus est. Cum sit autem nullus qui hoc posset, qui timet de se malo, pre-sumat de melio-re.* *Adbuc qui diffidit, & suam nequitiam Dei pietati compa-rat, siam impo-nit diuina vir-tuti, dans finem infinitio, & per-fectionem diuini-tatis auferens deo Aug. de ver-a & fall. p. 24. 1. et. 2. 24. Isa. 53. 5 6. collos. 2. 14. 1 Iob. 1. 9.*

the same with great force of wordes, saying : *Hee will sub-due our iniquities, and cast all our sinnes into the bottome of the Sea, cap. 7. 19.* where he alludeth vnto that great ouerthrow which the Lord gaue *Pharaoh* and his host in the red Sea. Giuing vs thereby to vnderstand , that though our sinnes did march neuer so furiously against vs , and exercise most cruell tyrannie in our soules and consciences : yet the Lord is able to subdue them , as hee did *Pharaoh* and his host, whom he ouerwhelmed in the bottome of the Sea. To this purpose *St. Augustine* hath a good saying : [a] that hee that hopeth not for pardon at Gods hands , doth not consider that Gods mercy is more powerfull then his sinne. For if he thought that God is more good , then himselfe is euill, whatsoever righteousness hee findeth not in himselfe, hee would expect him from God , that is better. And surely, he is distrustfull , that doth not thinke the goodnessse of the Lord to be greater then his wickednesse. For let him only distrust, that is able to sinne so much, as God is good. But seeing there is none that can doe this, let him that feareth, because himselfe is euil, presume of him that is better. More-over, hee that distrusteth and compareth his wickednesse to Gods goodnessse , putteth an end to the power of God , li-miting that which is infinite , and taking away from God the perfection of his deitie.

Fourthly, for his iustice, for as much as it is fully satisfied in Christ *Iesus* , who his owne selfe bare our sinnes in his body on the tree : and was wounded for our transgressions , and bro-ken for our sinnes : and vpon whom the Lord hath laid the ini-quite of vs all ; hee should be very vniust, if hee should not forgiue them vnto vs. If a man be indebted, and not able to pay the debt, if his suretie discharge it for him, and cancell the bond, there is no reason , the creditour should exact it againe. In like manner, Christ our suretie, hauing paid that debt which wee ought to the wrath of God , and hauing cancelled the handwriting that was against vs, it cannot now stand with Gods justice , to demaund the debt any more of vs. And therefore, the Apostle saith , that if we confess our sinnes

finnes as God is faithfull, in regard of his promise, so hee is
iust also to forgiue vs our finnes, he will stand to that satisfa-
ction, which Christ hath made vnto his iustice.

Last of all, for his mercy, it is vnspeakable: David saith, *1.Cbro.21.13.*
his mercies are exceeding great. And *Nehemiah* in his prai- *Nehem.9.17.*
er, calleth him a *God of mercies, gracious, and full of com-*
passion, of long suffering and of great mercy. And *David* saith, *Psal.17.7.*
his mercies are maruelous, they are tender mercies. Yea so *& 25.6.*
large, as they reach vp to the heauens, and as high as the hea- *& 36.5.*
uenes are aboue the earth, so great is his mercy toward them *& 103.11.*
that feare him. Yea his mercies are ouer all his workes. He *& 145.9.*
is rich in mercy. Yea he hath a multitude of mercies. And *Ephes.2.4.*
therefore, the Prophet exhorting the wicked to forsake his *Psal.51.1.*
waies, and to returne to the Lord, he vseth this as a reason to *Isa.55.7.*
perswade them, because *hee will haue mercy upon him:* for *a Quis non vi-*
such is his gracious disposition, that he is very readie to for- *deat, quā sit im-*
giue. A lively type whereof wee haue in the Father of the *pium, quamq; sa-*
prodigall Sonne: who though his sonne had greatly offend- *crcilegum, si ho-*
ed him, by his former riotous courses; yet as soone as hee *minu per penitē-*
was comming to acknowledge his fault, and to secke to be *tiam preteritorū*
reconciled vnto him, his father was so compassionate, and *malorum ad bo-*
so tender hearted towards him, that he could not tarry till *na conuerso, cre-*
he came at him, but ranne to meet him; and when he saw *datur cuiusq;*
him, he did not loath him for his rags and tatters, but *peccati dari non*
fell upon his necke and kissed him. *Luke 15.20.* So likewise, *posse remissiōē.*
though we haue neuer so much displeated the Lord by our *Si peritus est me-*
finnes: yet if we humble our selues before him by vnfained *dicus noster, om-*
repentance, he will not abhorre vs, though we be neuer so *nes potest infir-*
wretched, but wil receive vs graciously into fauour againe. *mitates nōstras*
And therefore, as one saith well to this purpose, (a) who *sanare, si miseri-*
seeth not how wicked & sacrilegious a thing it is, to thinke, *cors Deus noster,*
that if a man turne to God by repentance for his finnes *vniuersa potest*
past, he cannot be forgiuen? If our Physitian be skilfull, hee *peccav̄s dimitte-*
is abl. to heale all our infirmities, if our God bee mercifull, *re. Non est per-*
hee is able to forgiue all our sinnes. It is not perfect good- *ficit̄ bonitas à*
nesse, which cannot subdue all wickednesse: nor it is not *qua non omnis*
perfect phisicke, to which any disease is found incurable, *malitia vincit-*
alluding *tur; nec est per-*
ficit̄ medicina,
cui morbus ale-
quīs incurabilis
inueniatur. Ful-
gent ad Venant,
Epist.7.

b Qualecunqu sit peccatum, à Deo quidem potest remitti converso, sed ille sibi remitti non sinit qui desperando, contra se indulgentie ostium clauserit. Ibid.

c Iustus est Deus & misericors; Sicut ergo potest, per infinitam dianare auersum, sic potest per misericordiam semper saluare conuersum. Nulla prolixitas temporis vel aequitati divine vel pietati praedicat. Si diuturnitas peccatorum Dei vinceret misericordiam, non in estate mundi nouissimi Christus veniret, ut peccatum mundi pereantis auferret. Ibid.

Mat 6.12.

Luke 17.4.

Mat. 18.22.

Exod. 34.6.7.

Iam 1.17.

Psal. 103.13.

Rom 4.5.

alluding to that saying of David, *Psal. 103. 3.* And a little after he saith. (b) Whatsoever the sinne bee, God is able to forgiue it to him that repenteth. But hee will not suffer his sinne to bee pardoned, who by despairing shutteth vp the dore of mercy against himselfe. For it is the promise of our Sauiour Christ, *Mat. 7.7.* *Aske, and it shall be giuen you; seeke, and yee shall finde; knocke, and it shall bee opened.* And a little after: (c) God is iust and mercifull; and therefore, as by his iustice he can condeme a sinner; so by his mercy hee can alwaies saue him that conuerteth. There is no length of time, that can bee prejudicall to the iustice or mercy of God. If long continuance of sinne could ouercome the mercy of God, Christ would not haue come in the last age of the world, to take away the sinnes of the world, that was ready to perish. Our Sauiour himselfe hath taught vs in the Lords praier, every day to craue the pardon of our daily sinnes, whatsoever they bee, and how oft soever they haue beene committed. And no doubt, hee that hath commanded vs, to forgiue one another seuen times a day, yea seuentie times seuen times; will much more forgiue vs, as often as by sound and heartie repentance we turne vnto him. And this the Lord himselfe declareth, when he proclaimeth his name before Moses. For there he calleth himselfe the Lord Iehouah, constant in his loue to vs ward, alwaies abiding the same, *in whom is no variablenesse nor shadowing by turning.* Strong; and therefore every way able to worke our saluation, in despight of all the enemies thereof. Mercifull, bearing euuen the affection of a tender mother towards her child. As there needeth no eloquence, to perswade a mother to pittie her owne child: so there needeth no perswasions, to moue the Lord to take compassion on vs, as David saith. *As a father hath compassion on his children: so hath the Lord compassion on them that feare him.* Gracious, though we in our selues be most vnworthy, he stayeth not till we deserue his loue, but, as the Apostle saith, he preuenteth vs, *Justifying vs freely by his grace, when we are vngodly:* he can finde matter in his owne nature, and in

in the merits of Christ to loue vs, though he find none in our selues. *Slow to anger*, though we prouoke him daily by our sinnes, yet hee doth not take aduantage against vs, but still *mercy pleaseth him*, as the Prophet speaketh, &c.

This doctrine serueth to admonish vs, to take heede of this fearefull sinne of desperation, and to trust at all times in the mercy of God for the forgiuencesse of our sinnes. For as wee haue heard, God is as readie to forgiue, as wee can bee to aske forgiuencesse. And therefore, *Bernard* saith well : [a] It seemeth longer to God to giue the pardon of sinnes, then it doth to a sinner to receiue it, according to that of the Prophet, *The Lord standeth waiting that hee may haue mercie upon vs*. For the mercifull God doth make such hast to abtolue a sinner, from the torment of his conscience : as though the mercifull God had more compassion of a poore wretch, then hee hath of himselfe. And Saint *Augustine* saith : [b] I cannot be terrified with the multitude of my sinnes, if I can but call to minde the death of our Lord, because my sinnes cannot ouer-come him; hee hath stretched out his armes vpon the Crosse, and spred abroade his handes, as being readie to embrase poore sinners. So that [c] as another Father saith : Whatsoeuer necessitie driueth a man to repentance, neither the greatnessse of his sinne, nor the shortnesse of the time, nor the extremitie of the houre, nor the enormitie of the life past, if there bee true contrition, and an holy change of his will, doth exclude him from pardon, but the Mother charitic admitteth her prodigall children into the largenesse of her bosome, when they returne : and the grace of God at all times receiwesth sinners, when they repent. For the Scripture witnesseth, that hee despised not the Theefe, that confessed his sinnes; nor *Marie Magdalene* that washed his feete with her teares; nor the Woman of *Canaan*, that besought him for her Daughter; nor the Woman that pura fuit voluntati mutatio, excludit à venia: sed in amplitudine sinus sui prodigos suscipit reverentes; & omni tēpore Dei gratia recipit penitentes. *Cypr.*

Micah.7.18.
a *Tardius v-*
detur Deo ve-
niam peccatori
dedisse. quam illi
acepisse. Isa 30.
18. *Sic enim fe-*
ssimat misericors
Deus absoluere
reum à tormento
conscientie sue,
quasi plus cruci-
et misericordia
Deum compassio
misericordia, quam ip-
sum misericordia
compassio sui.

De conscient. e-
dis. cap.38. Esay 30,18.

b *Non possunt*
terreri multitudi-
nem peccatorum
timor Domini
in metem vene-
rit, quoniam pec-
cata illum vin-
cere non possunt.

Exstet. t. brachiz
sua in cruce, &
expandit manus
sus paratus in
amplexus pecca-
torum. August.

Manual. cap.23.

c *Quocunq; ne-*
cessitas cogit ad
penititudinem, nec
quantitas crimi-
nis, nec breuitas
reporis, nec horae
extremitas, nec
vite enormitas, si
vera contritio, si
mater charitas
ser. de Cen. Dons.

was taken in adulterie ; nor *Matthew* sitting at the receipt of custome ; nor his Disciple that denied him ; nor *Paul* that persecuted his Disciples ; nor the wicked Jewes that crucified him. But yet this must not encourage any man, to presume too farre of Gods mercy, as thoughi hee might live as hee list, and yet haue the pardon of his sinnes. For the Lord hath denounced a fearefull threatening, against all such impenitent persons.

Hee that blesseth himselfe in his heart, saying, I shall haue peace, although I walke after the stubbernesse of mine owne heart ; The Lord will not bee mercifull unto that man : but the wrath of the Lord and his zealousie shall smoake against him, and euery curse that is written in this booke, shall light upon him, and the Lord shall put out his name from under beauen. So that the mercie of God, how great soever, is restrained only to repentant sinners.

Deut. 29.19.

20.

Hanged himselfe.] This fearefull example of *Iudas*, giueth vs occasion, in the last place, to discusse that Question, Whether it bee lawfull for any man to lay violent handes on him selfe, and to procure his owne death ? Many causes there are, which drieue men to these desperate courses : but they may bee reduced to two heads ; either for auoiding of euill, or for procuring of good.

Question.
Whether it be
lawfull for a
man to kill
himselfe?

Deut. 19.

² *Plutarch.* in
eius vita.

For the first. Many there are, that when some great calamitie is either threatened against them, or lyeth heauie vpon them, which they thinke they are not able to beare, seeke to escape it, by offering violence to themselues. As some to prevent bondage and thraldome, [^a] as *Cato Uticensis*, because hee would not bee in subiection to *Cesar*, killed himselfe. Some in a long and languishing sicknesse haue desperately ended their dayes, to ridde themselues from their paine, as *Plinius Secundus* maketh mention of one, that in this case famished himselfe to death. Some hauing made themselues odious in the world by their wickednesse, with *Nero*, when hee saw himselfe censured of the *Senate*, and hated of all good men : beginne

ginne to loath their liues , as being ashamed to liue any longer. And wee haue both heard and seene , that many wretched nislers , having hoorded vp corne in hope of a dearth , when it hath fallen out contrarie to their expecta-
tion, haue for very griefe hanged themselues.

Againe , some to preuent sinne , whereunto they were like to be forced : or being forced , to shunne the reproach and infamie that might redound vnto them , haue killed themselues, as *Lucretia* did among the *Romanes*, when shee was rauished by *Tarquinius*.

Last of all , some not able to beare the horrour of their conscience , by reason of Gods wrath , haue sought to free themselues , by being their owne executioners : as did *Saul* and *Iudas*, and diuers others.

For the second : Some in a preposterous desire of euer-
lasting happynesse , haue wilfully shortened their liues : As one *Cleombrotus* , who hauing read *Plato* his booke of the immortalitie of the soule , that hee might the sooner at-
taine to it , cast himselfe headlong from a wall. Others haue made away themselues for vaine glorie , to get them a name : As *Curtius* among the *Romanes*, and *Razis* among the *Iewes*, and many others.

But wee are to know , that it is not lawfull for any cause whatsoeuer , for a man to depriue himselfe of life. The truth whereof may appeare by many reasons.

First , death in it selfe naturally is euill , inflicted vpon mankinde for a punishment of sinne : yea it is one of Gods enemies , as the Apostle saith , *The last enemie that shall bee destroyed is death*? And therefore , no man should wittingly and willingly procure it to himselfe.

Secondly , that same naturall affection , which is in all men, should restraine them from so desperate cruelty against themselues. Otherwise they rebell against God , who is the author of nature ; which wee see , the very brute beastes will not doe. They may peraduenture goare and teare one another ; but whatsoeuer extremitie they are in , they will never hurt themselues. So that for a man to bee accessarie,

—Nemo polluto
queat Animo
mederi , morte
sanandum est
scelis. Hercules
furens apud Se-
nacam. 1 Sam. 31, 4.
1 Chron. 11, 13.

2. Maccab. 14.
41. 42. &c.

Reasons

much more principall in working his owne decay, is most monstrous and vnnaturall, and most hainous both before God and Man.

Thirdly, the Cominandement of God, that was giuen to the Fathers before *Moses*, doth vtterly condemne it: where the Lord saith, *I will require your bloud wherein your lynes are; at the hand of every beast will I require it, and at the hand of man, &c.* Which place Peter Martyr interpreteth more plainly to the purpose, after this manner; *I will require your bloud at your handes: namely, if any man kill himselfe.* But to retaine the ordinarie reading, if God will require mans bloud, at the handes of a beast, that hath no understanding: much more will hee require it at a mans owne hand, if hee shedde his owne bloud. And this was repeated againe, when the lawe was giuen on Mount *Sinai*, where the Lord expressly chargeth, *Thou Shalt not kill.* If it bee not lawfull for a man to kill another, much lesse is it lawfull for him to kill himselfe. As Saint *Augustine* saith well.

[a] If it bee not lawfull, by any priuate power to kill a man, whom the law giueth no licence to kill: then surely, he that killeth himselfe is a murderer. And therefore, *Iudas* when hee hanged himselfe, did rather increase the guilt of his wicked treason, then any way expiate it; though when hee killed himselfe, hee put to death a wicked man.

Judas cum se laqueo suspendit, scelerate illius traditionis anxit potius, quam expiauit commissum, et si cum se occidit (celebratum hominem occidit. De ciuit.

A man is bound to exercise the greatest charitie towards himselfe, because every man is nearest to himselfe. And therefore, if a parricide bee most odious, because by how much his parents are the nearer, by so much his fact is the wickeder: then questionlesse, none are more wicked then they, who willfully perish by their owne handes, because none are so neare themselves as themselves.

Dei. lib. 1. c. 17. Proximus sum egomet mihi.

Fourthly, our life is the gift of God, it is hee that united the soule and bodie together; and therefore, without great impietie, they cannot bee separated.

We

Gen. 9.5.

Loc. com. cl. 1. f. 2. cap. 9.

a si non licet priuata potesta e bominem occidere, cuius occidendi licentiam lex nulla concepit: profecto etiam qui seipsum occidit, homicida est.

Judas cum se laqueo suspendit, scelerate illius traditionis anxit potius, quam expiauit commissum, et si cum se occidit (celebratum hominem occidit. De ciuit.

Dei. lib. 1. c. 17. Proximus sum egomet mihi.

Terent. gen. 2.7.

(a) We may not, when wee thinke good , breake off the league and couenant we haue with the bodie; but wee must patiently wait for the lawfull dissolution thereof, and in the meane while, we must duly performe , whatsoeuer belongeth to a lawfull couenant.

Fiftly , it is an iniurie to the Common-wealth and to the Kingdome ; for by this meanes a subiect (in the multitude whereof the strength of the Kingdome consisteth) is taken away.

Sixtly , neither the *Patriarecks* , nor *Prophets* , nor *Apostles* , nor *Martyrs* , would euer offer violence to them-selues, whatsoeuer outrage and crueltie they endured from others , or whatsoeuer affliction God laid vpon them.

(b) *Job* was afflicted with greiuous calamities both outward and inward : insomuch as in his passion he saith, *My soule chooseth rather to bee strangled and to die , then to bee in my bones* : yet for all this , he neuer sought to rid himselfe by death , but professeth with great constancie. *All the daies of mine appointed time will I waite till my changing come.*

Our Sauiour Christ told his Disciples, that hee sent them into the world, *as sheepe in the midst of wolves* , and that they should bee persecuted , and delinuered vp into prisons , and brought before Kings and rulers for his name sake : yet hee neuer biddeth them worke their deliuernance, by bereauing themselues of their liues : but rather exhorteth them, *to posseſſe their soules by patience* : and when they are persecuted in one Cittie, he biddeth them flie to another. So likewise he told Peter, that when he was old, he should stretch forth his hands , and another shoulde gird him , and lead him whether hee would not , to shew, that he must suffer of another, and not of himselfe. Yea our Sauiour himselfe , though by his death hee was to worke the redemption of mankinde : yet hee would not by any meanes make away himselfe , but tarried for othersto put him to death. Yea hee always kept himselfe out of their handes , till the verie houre which his father had appointed was come.

Seuenthly, they that haue come to this desperate passe, to

a *Fedus quod bahemus cum corpore, non quandocumq; volvamus, possumus abrumpere; sed legitimam eius resolutionem patienter nos expectare oportet, & interim que legitimi fæderis sunt obseruare.*
Bern. de vita solit.

b *Maluit sanctus Job in sua carne mala perpeti, quam illata sibi morte cruciatibus earere.*
Aug. de Ciuit.
Dei. lib. 1. cap. 24
Job. 7. 15.
& 14. 14.
Mat. 10. 16.
Luke 21. 12.

Luke 21. 19.
Math. 10. 23.

John 21. 18.

bee the murderers of themselues, haue for the most part bin
most wicked & notorious sinners : as wee see in the example
of *Zimri, Achitophel, Abimelech Saul & Judas* in this place.
Whereupon one saith , (a) For *Judas* to acknowledge
and confess his fault , to cast downe the money hee had re-
ceiuied for his treason , not to bee afraid of the *Iewes* : all
these things were commendable ; but to hang himselfe,
this was not pardonable , but it was a worke of the *Deuill*.
Last of all, euен many of the heathen men , by the light of b.
nature haue condemned this fact. *Plato* (b) alleageth two
reasons why it is vnlawfull. First, because it is not lawfull to
kil another mans seruant. But every man is the seruant of
God. And therfore, one saith of this deed of *Judas* , (c) that
hee saw not that it was not meete for the seruant of God
to deprive himselfe of his life , but rather to expect the
iudgement of God. Secondly , because souldiers are con-
demned , if they cowardly leaue their standing , and runne a-
way without the leaue of their Generall. He that brought vs
into the world , & set vs in our seuerall places , ought to haue
the calling of vs hence : before which calling of his wee
must not willingly depart. (d) And to the same purpose
the Oratour hath a good saying ; that every good man must
retaine his soule in the custodie of the bodie , neither must
he depart out of this life , without his warrant that hath gi-
uen it him , least he shoulde seeme to refuse the charge which
God hath assigned him. Yea it is condemned by the gene- e.
rall consent of all Christian Kingdomes. Where if a man
offer violence to himselfe in this manner , all his goods are
confiscate , and himselfe is denyed Christian buriall. And
indeede , if the *Canons of the Apostles* , as *Peter Martyr*
witnesseth , doe condeyne them that wilfully doe geld
themselues , and call them no better then selfe-murderers:
And if the Apostle reprove them , that in a colour of Reli-
gion , doe not spare their bodies. *Col. 2.23.* but superstitious-
ly doe excruciate them without any necessitie , as the
Priests of Baal did *1. Kings. 18.28.* and as the *Papists* many
of them doe at this day : how much more are they to bee
con-

a *Agnoscere delictum, projcere argenteos, non verei Iudeos, omnia hac laudabilia fuerunt : at suffocari, non hoc igit scibile, sed Demonis opus est. Hugo in locum.*

b *In Phedone.*

c *Non videt Judas quia non conuenit seruum Dei seipsum expellere de hac vita, sed expellere Dei iudicium. Aquin. in loc.*

d *Quare & tibi & p̄is omnibus retinendus est animus in custodia corporis, nec iniugis eius a quo iste est vobis datus, ex hominum vita mi- grandum est, ne munus huma- num assignatum a Deo defugisse videantur. Cice. in somnia. Scip. loc com claf. 2. cap. 9.*

condemned, that vtterly kill and destroy the bodie? And therefore, Saint *Augustine* (a) is verie peremptorie in this case, affirming that there is neither precept nor permission to bee found in all the Canonicall Scriptures, that either for attaining of immortalitie, or for preventing or auoiding of any miserie, wee may procure our owne death. As the pleasures of this world, though neuēr so great, should not make vs loue this life, more then wee ought: so all the calamities that the world can lay vpon vs, should not cause vs to abridge the time of our life. Yea, forasmuch as the faith of Christians doth endue them with heroicall constancie, no miserie nor discontentment whatsoeuer, should cause them to lay violent hands vpon themselues. And indeede it is to bee feared, least while by this meanes they seeke to shun a temporall calamitie, they fall into an eternall and euerlasting miserie: As the fish that leapeth out of the boyling pan into the burning fire. And therefore if any bee so assaulted, as they begin to loath their life, and which is worse, intend to bee more cruell to themselues then homicides, let them remember, that they haue somewhat more to loose then a temporall life. *Woe bee to them*, saith the wiseman. *Ecclesiasticus. 2.15.* that haue lost their patience: much more in such a desperate and distrustfull manner, as this is. Neither is it true fortitude and courage, what so euer foolish men pretend to the contrary. The Heathen Poet could say. (b) It is a madnesse, by death to preuent death. And Saint *Augustine* saith. (c) It is rather a weake and abiect minde, that cannot endure either the thraldome of the bodie, or the foolish opinion of the common people. And that is worthily to bee called a more stout & valiant mind, that can rather endure a wretched life, then shunne it. (d) And therefore, he preferreth the constancie of *Regulus* farre before *Cato*, for that he had rather endure his enemies, by seruynge of them, then by death to rid himselfe out of their hands.

Againe, they that by this meanes desire either to revenge, or to eschew another mans sinne, it is to be feared, they

a In sanctis canonibus lbris nonquam nobis divinitus preceptum aut permisum reperiri potest, ut vel ipsius ad pescandam immortalitatis, vel nullius carentia malicauis, nobis metiis ne cem inferamus.

De ciuit. Dei lib. 1. cap 20.

b Furor est, ne moriare mori.

c Magis mens infirma, que ferre non potest vel duram corporis seruitutem, vel stultam vulgi opinionem. Matorum animus merito dicendus est qui vitam eternam magis potest ferre quam fugere. De ciuit. Dei lib. 1. cap. 22.

d Regulus milituit hostes ferre seruiendo, quam eis se afferre moriendo. Victoriae dominos ferre quam mortem sibi inferre milituit. Ibid. cap. 24.

a Nonne satius
est flagitium
committere,
quod penitendo
sanctetur, quam
tale facinus, ubi
locus sa'ubris
penitentie non
relinquitur. Aug.
ibid. cap. 25.

b Ibid. cap. 26.

they fall into their owne. (a) And is it not better for them, as one saith, to comitt a sinne that may bee healed by repentance? And therefore, Saint *Augustine* concludeth this question in this manner. (b) This wee say, this wee affirme, this we approue by all meanes, that no man ought willingly to kill himselfe: neither for auoiding of temporall miseries, least hee fall into perpetuall: nor for the sinnes of another man, least hee that was not defiled by another, be guiltie of a grieuous sinne himselfe: nor for his owne sinnes past, in regard whereof he standeth more in neede to liue, that they may bee healed by repentance: nor for the desire of a better life after death, because they that are guiltie of their owne death, can hardly looke for a better life afterward.

Obiection.

But it wilbe obiected, that in the first persecutions of the Church, there are examples of many, that to preserue themselves from sinne, haue procured their owne death. As c *Euseb. Eccles.* *bis lib. 8. cap. 12* namely (c) in *Antioch* a certaine noble woman, with her two daughters, that were virgins, cast themselues into a riuier, least they should bee compelled to offer sacrifice to Idols. And two other godly virgins, rather then they would endure the violating of their chasitie, drowned themselues in the waues of the Sea. (d) And one *Sophronia*, whose husband was gouernour of Rome vnder *Maxentius*, when the Emperour by his messengers enticed her to whoredome, made her husband acquainted with the matter; and perceiving, that hee for feare of the tyrant, had giuen his consent, she intreated the messengers to stay till she had made her ready; and going into her chamber, and first on her knees making her prayers to God, she fell vpon a sword and killed her selfe. These and many such like examples, are highly commended by writers of those times; as though these facts had beeene done by the instinct of the holy Ghost: as *Sampson*, who procured his owne deare to be reuenged of the *Philistims*. But we are to know that the comparilon holdeth not betweene *Sampson* and these persons. For it is certaine indeed, that that which *Sampson* did

d Ibid. cap. 17.

did, hee was moued to it by the spirit of God. For at his prayers, God restored him his former strength, which before hee had lost. And the authour of the *Epistle to the He. brewes*, giueth testimonie of his faith and pietie, and reckoneth him in the *Kalander of the Saints*. But the like cannot bee truely said of any of these. Nay Saint *Augustine* seemeth viterly to disallow the fact, speaking of *Lucretia* (a) that if it bee not inchaſtitie when a woman is rauished against her will: it is no iuſtice when a chauſt person is punished. The like example haue wee of Judge *Hales* in our owne stories: who as wee haue heard before, (b) hauing for feare consented to the Bishops in *Queene Maries* time, was afterward ſo troubled in his conſcience for it, that he would haue killed himſelfe with his penknife, had he not beene preuented. But ſtill he could neuer reſt, nor be quiet in his minde, till he had drowned himſelfe in a little brooke neare to his house. Though wee cannot approue of this fact of his, and ſuch like: yet wee are not altogether to deſpair of his ſaluation. For no man knoweth whether God that ſheweth mercy (c) in a moment, did give him re- pentance in the instant of his death. The iudgements of God are ſecret and vnsearcheable: wee cannot comprehend the vndeſearcheable depth of his mercy. And therefore, we ſhould leaue the finall iudgement of theſe caſes, to his de- termination, *Who is ordained of God to be Judge of quick and dead*. Others there are, that in phrenſie and diſtrac- tion of their braine, doe make away themſelues: who howſoever they may bee blamed for other ſiſſes formerly committed by them: yet in this caſe, they are rather to bee pittied then rafhly censured. For they haue not free election, and therefore, the action is not to bee reputed as done by them. A- gaine, we are to conſider the whole course of their former life, and to iudge according to that, rather then by any ſodaine accident. Indeede if their life hath beene wret- ched and vngodly, and they die in this manner, there is great cauſe to doubt of their estate. (d) But if they haue liued in the feare of God, and haue giuen teſtimonie

Iudg. 16.28.29.

30.

Heb. 11.32.

a *Si non eſt ea impudicitia, qua inuita compri- mitur: non eſt hec iuſtitia, qua caſta punitur. De Cuius. Dei lib. i. cap. 19.*

b *Fox. Mart. pag. 1393.*

c *Inter pontem & fontem. Aug.*

Rom. 11.33.

Act. 10.42.

d *Prorsus con- firmo audeo di- cere, non poteſt male mori, qui bene vixit. Aug. de discipl. Christ.*

of their godlinesse in the former course of their lives, wee are to hope well of them, whatsoeuer their end bee. But still it is a fearefull case for a man to goe out of the world in this manner. And therefore it behooueth every one of vs, to take great heed of the assaults of *Sathan*, who often times perplexeth our minds with the consideration of our sinnes, and Gods displeasure conceiued against them. As hee dealt with *Iudas*, so hee dealeth continually: when a man is about sinne, he eggeth him forward, and deuiseith excuses and pretenses, to make him sinne more securely. But when the deede is done, and the conscience smitten with remorse for it, hee straightway is at hand; and that which before he extenuated, perswading a man, that it was but a small marter; now he agrauateith to the vttermost, and laboureth to bring the conscience (alreadie vexed and tormented) to vtter desperation, and never leaueth, till hee cause the poore sinner to make away himselfe, vnlesse God in his mercy preuent it. So likewise, when hee findeth a man oppresst with some grieuous calamity, he perswadeth him, that God hath forsaken him, and therefore, it is best for him to rid himselfe, by offering violence to his owne bodie. But in both these cases the sweet and gracious promises of the Scripture, doe affoord vs most firme and sound consolation. And therefore, we should arme our selues with a constant faith in them, that so *wee may be able to quench all the fierie darts of the Denill*. Wee must stoulty and valiantly resist these and such like assaults: and not suffer our selues by any perswasion of his, to bee drawne away from God. Wee must take heede that wee fall not into these fearefull snares of *Sathan*: and pray earnestly, as our Sauiour hath taught vs, that the *Lord will not leade vs into temptation*: that is, that he will not withdrawe his grace from vs, and so suffer vs to bee ouercome. And if at any time, any griefe or sorrow lie vpon the soule, which we are not able to beare; let vs not for all that *gaine place to the Denill*, and to such horrible motions as he will bee readie to suggest: but let vs resort to some faithfull Christians, especially to some godly Ministers

Ephes.6.16.

Mat.6.13.

Ephes.4.27.

Ministers, who are best able to relieue vs in such cases, with comfort out of the word of God ; and that burden which we are not able to beare by our selues alone, let vs lay it on

their shoulders ; that so *they supporting vs by loue, and helping to beare our burden*, as the Apostle exhorteth, we may be preserued from this fearefull fall of des- peration.

*Ephes.4.2.
Gal.6.2.*

FFNS.

